

NATIVE STUDENTS AT THE UNIVERSITY OF SASKATCHEWAN:

A STUDY ON RETENTION

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by

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ABSTRACT

This study was designed to identify the needs of Native students at the University of Saskatchewan. The researcher claimed that the university does not adequately address Native student needs. The importance of this issue is heightened in today's society as Native students are entering universities in increasing numbers because they realize the necessity of university educated people. Native self-government and economic self-sufficiency are two goals which are attainable as more Native people successfully complete university studies.

Native students, however, continue to experience high attrition and low success rates at university. It is suggested that these trends continue because the university is founded and operates on philosophies and values which contradict those of Native cultures. Moreover, the university pays little attention to the cultural characteristics of Native people which results in an environment and learning styles that pose academic and non-academic difficulties for these students.

This research was conducted in the 1991-92 academic year and utilized three forms of data collection. The central theme was to determine what factors cause difficulties for Native students pursuing an education at the University of Saskatchewan. To provide a response for this question, four secondary areas were explored: demographic elements, academic and career experiences prior to university entrance, experiences at university, and initiatives that could be undertaken to improve the situation for Native university students. Seven interviews (involving eight individuals) who work with Native students were conducted. Forty students also completed questionnaires. Results from these two

sources were analysed and it was determined that students and interviewees held similar opinions on some issues: academic preparation, funding, adjustment, the need for more Native services and Native employees. There were other issues (housing, health problems, university indifference) where interviewees were unaware of the magnitude of difficulties faced by Native students. There were other issues (child care, single parenthood) where interviewees perceived the difficulties to be greater than the perceptions of the students. Both student respondents and interviewees discussed the need for the university to undertake the implementation of a number of initiatives to improve the situation for Native students. The results from previous research were incorporated throughout the study. These results formed the basis for the construction of the research instruments. They were also a significant component of data analysis.

An analysis of the results led to the formulation of a number of recommendations which could prove beneficial for Native students if implemented. It is suggested that teachers and guidance counsellors could implement strategies which would enable students to heighten their academic qualifications and increase their awareness of programs and services prior to university entrance. Colleges, faculty, staff, and administrators at the university could also undertake measures to lessen the difficulties which Native students encounter at university and increase their representation in colleges where their enrolments have been traditionally minimal or non-existent. Finally, Bands and Tribal Councils (who are beginning to administer their own post-secondary programs), and the federal government can also play a significant role.

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DEDICATION

This thesis is dedicated to the memories of the following individuals. My brother, Danny Lerat, for leaving me with many fond childhood memories. My Auntie Yvonne Delorme, who believed in me. My friends, Pam Kennedy, who was very helpful when my children were young, and Victor Semaganis, who always encouraged me to do my best. Dr. Audie Dyer was a rare person at the university. He was always willing to help. Had it not been for him, I may have not completed undergraduate studies.

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CHAPTER 1

OVERVIEW OF THE STUDY

1. **Introduction**

In the past few decades, Canadian Native students have entered university in increasing numbers in an attempt to accomplish higher levels of education to improve their standard of living. They enter university like pioneers in a foreign territory. The majority are first- or second-generation students with dreams of great accomplishments. To achieve these goals, they have had to conform to the thinking of the dominant society. This is not a simple task. In conforming to these standards, their linguistic and cultural practices must be abandoned within the norms of the institution.

The majority of Native students enter university with academic standards incomparable to those of the general student population. Furthermore, social and personal circumstances have often detracted from their ability to achieve. Failure to conform to institutional norms may result in high-attrition and low-success rates. Native students should not have to overcome their difficulties alone. The moral obligation to understand the difficulties of Native students rests squarely on the shoulders of university educators and the dominant society itself. A conscious, co-operative effort between the institution and Native communities must evolve to more adequately address and rectify the situation. Other individuals (such as high school teachers and guidance counsellors, and individuals employed at the

Band or Tribal Council level) involved with present or future Native university students should also take an active interest in overcoming this dilemma.

2. Origin of the Study

The researcher became very interested in Native students and what the university has to offer them as a result of personal experience. After having completed a number of classes in an off-campus, small community setting, the writer experienced various academic and non-academic obstacles which needed to be overcome if academic achievement was to take place. Volunteer experience for three years at the Student Help Centre on the University of Saskatchewan campus led the researcher to the realization that there were significant numbers of Native students who encountered obstacles such as: they did not feel comfortable approaching services (which were in place) for assistance; if they did seek assistance, they felt as though they were not being helped; and some individuals felt the need for additional services to be provided. Their experiences led to the conclusion that the University of Saskatchewan does not adequately meet the needs of its Native student population. To overcome these difficulties, the university must first identify the academic and non-academic needs of this group of students. This study is constructed to establish needs identification.

3. Thesis Statement And Research Problem

This study is an examination of the perceptions of factors which cause difficulties for Native students enrolled at the University of Saskatchewan. Native people are defined here as those individuals whose ancestry precedes European

settlement in North America, and for the purpose of this study includes status or registered Indians, non-status Indians, Metis, and Inuit students.

This study identifies the academic, social and personal circumstances Native students may encounter while at university. Academic problems may occur as a result of insufficient preparation in various academic skills prior to university entrance; or an inability to understand or cope with university requirements. Social difficulties may occur as a result of cultural lifestyles and linguistic variations. An unfamiliar institutional setting along with faculty, staff, and other students who may not understand and readily relate to the Native student may add to their social strain. Personal problems may occur as a result of financial constraints, family responsibilities, and other private matters.

Many Native students encounter difficulties while pursuing a university education. These difficulties may influence their academic achievement or their decision either to complete or discontinue a program of studies. These students enter university with cultural experiences, languages and lifestyles which are different from the general student population. The differences may result in Native students experiencing academic difficulties (Ridley, 1987), social difficulties (Richert, 1987; Kulig, 1987; Aitken and Falk, 1983), financial difficulties (Purich, 1989; Waldram, 1986) and personal difficulties (Guyette and Heth, 1983; Male et al., 1989). The Dean of the College of Education at the University of Saskatchewan acknowledged the difficulties faced by Native students in the statement that:

...(the problem) is not their intelligence or their ability to pick up subjects; it is the personal circumstances that the majority of them take to university with them...(Male et al., 1989:65).

The high attrition (Purich, 1989; Huffman, Sill and Brokenleg, 1986) and low success rates (Rindone, 1988; Kulig, 1987; Aitken and Falk, 1983; and Guyette and Heth, 1983) for Native students indicate that difficulties exist which are overwhelming. It seems likely that these trends will continue as long as such difficulties are not adequately addressed.

Although there are a variety of services both on and off campus to assist students, many Native students do not use such services for a variety of reasons. They may feel less adequate if they ask for assistance, believe that they are the only ones experiencing problems, feel that their problems are trivial and not warranting assistance, or believe that requesting assistance may serve to heighten negative feelings toward Native people. Native students may also feel that educators will not understand them or their problems because of different cultural backgrounds. For these reasons, Native students may encounter difficulties and lack the experience to deal adequately with their concerns. The final result may be that Native students withdraw from university, or remain only to experience minimal academic success.

Retention and success rates for Native students can improve if these difficulties are adequately addressed. There is a need for an in-depth analysis of the factors which contribute to this situation. This analysis will enable faculty, staff and administrators at all levels within the university system to increase their awareness and understanding of Native student concerns. Individuals outside the university who assist Native university students will also benefit from this analysis. As more individuals become informed, strategies may be developed which will more adequately address this situation.

4. Background to the Problem

A university education for Native students is important in present-day society. The state of the economy (Male et al., 1989) and technological advancements make acquisition of a university education necessary. Limited employment on reserves (Spronk and Radtke, 1987) and an average income lower than the general Canadian population (Reimer et al., 1989) have encouraged Native people to acquire a higher education. Reimer et al., (1989:26) state that, "...a post-secondary education greatly reduces the economic disparity between Indians and other Canadians...". In a position paper prepared for presentation to the Touchwood File Hills Qu'Appelle (T.F.H.Q.) Tribal Council, the Saskatchewan Indian Federated College (S.I.F.C.) (1988) contends that without well-educated Indian students, "Indians will remain ghettoized in low-paying jobs and the goal of economic self-sufficiency will remain remote." The T.F.H.Q. Tribal Council (1988) maintains that education is the key to economic self-sufficiency for Native people. The need for a well-educated population also becomes more important as Native people come closer to realizing their dream of self-government. The Honourable Pierre Cadieux, Minister of Indian and Northern Affairs, stated:

...Post-secondary education is an essential part of Indian communities achieving their goals of political autonomy and economic self-sufficiency... (Reimer et al., 1989:38)

Overwhelming support led the Standing Committee on Aboriginal Affairs to recommend that:

...Education is fundamental to the aboriginal peoples...It is the committee's strong conviction that post-secondary education is also a vital ingredient in assisting our aboriginal people to achieve their goal of self-government and economic self-sufficiency (Reimer et al., 1989:62).

During the late 1960's and early 1970's, Canadian and American Indians began to enter universities in increasing numbers (Whittaker, 1981; Wright, 1985; Huffman, Sill, and Brokenleg, 1986). The number of Native university students in Canada increased from less than 100 in 1957 to almost 2,500 in 1978 (D.I.A.N.D., 1978). The S.I.F.C. (1988) noted a further increase in participation to 6,500 students across Canada for the 1987-88 academic year. This represents an increase of 160 percent within a ten year period (1978-88).

The number of Native students entering university in Saskatchewan is increasing. In a letter dated July 1989 (Appendix A, p. 209), Mrs. J.R. Beaulieu, Fees Clerk at the University of Saskatchewan, reported that the number of Native students sponsored by the Department of Indian Affairs to attend the University of Saskatchewan increased from 191 in 1985-86 to 226 in 1988-89. The S.I.F.C. expanded its enrolment from six students in 1976 (Demay, 1987) to 772 students in the winter semester of 1989 (Anaquod, 1989). The Colleges of Nursing and Law at the University of Saskatchewan have also noted increases in the number of Native students enrolling in their Native access programs (Ridley, 1987; Dickson, 1989; Purich, 1985). The above data demonstrate that Native people realize the importance of a university education. Despite this, researchers such as Male et al., (1989), Purich (1989) and the T.F.H.Q. Tribal Council (1988) state that Native people continue to be under-represented at universities.

The under-representation of Native students at universities has been documented in many reports. S.I.F.C. (1988) indicated that three percent of the general population was enrolled in Canadian universities in the 1987-88 academic year whereas only 1.63 percent of the Native population was enrolled during the

same time period. Purich (1989) stated that the total student population at the University of Saskatchewan in March 1989, was 17,217 with 349 students entering under the Department of Indian Affairs sponsorship. The Gabriel Dumont Institute (Purich, 1989) reported that the number of Native people holding degrees is also not proportional to the general population. Dr. James Waldram, Head of the Native Studies Department at the University of Saskatchewan, stated in a letter dated September 1988 to the Minister of Indian Affairs that, "...there is a great need for Indian professionals and Indians with graduate credentials..." (cited in T.F.H.Q., 1988).

The preceding statement indicates that Native graduates and professionals are required from most Colleges. While the Colleges of Arts and Sciences, Education, Law, and Nursing have made strides to increase Native student enrolment, student numbers remain low in other colleges. Purich (1989) confirms this by noting that in the 1987-88 academic year 52 percent of the status Indians at the University of Saskatchewan were registered in the College of Education and 36 percent were enrolled in the College of Arts and Science. The enrolment of status Indians in other disciplines was minimal. Graduate Studies reported eight Native students, Nursing reported seven Native students, Law and Physical Education each reported four Native students, and the Colleges of Engineering, Agriculture, Commerce, Theology and Dentistry reported having only one Native student each. Waldram (1986) determined that very few Native students were enrolled in the Sciences. There appears to be a lack of concern among some college administrators regarding low Native enrolments. This attitude can be seen in the

comment of one college administrator to Purich (1989) when he stated, "Yes, we had an Indian student in our college. I believe it was four or five years ago."

Although the number of Native people entering universities is increasing, many find it difficult to remain in their programs of study until completion. Wright (1985), Klienfeld and Kyle (1987) and Aitken and Falk (1983) have demonstrated through their research that the completion rate for Native students at university is lower than that of non-Native students. The attrition rate for Native American students has been estimated as high as 85 percent in some institutions (Huffman, Sill, and Brokenleg, 1986); and Haviland et al., (1983) state that 20 percent of Native American students at Montana State University will leave during any given quarter. Male et al., (1989), Purich (1989) and Waldram (1986) indicate that similar conditions exist in Saskatchewan. Completion and success rates will continue to remain low for status Indian students as a result of changes in the post-secondary assistance program initiated by the Department of Indian Affairs (T.F.H.Q. Tribal Council, 1988). A major change involves a limitation being placed on the length of time these students are eligible for financial assistance.

The above evidence demonstrates that social advancement is causing an increase in the number of Native students entering university as they strive for economic self-sufficiency. However, their retention and success rates are below the non-Native student population.

5. Native Cultures

European and now Euro-Canadian writers have struggled for more than four centuries to identify and define Native cultures in the English language. However, Native people are beginning to realize the importance of identifying and defining their culture from their own perspective.

There are several known theories on the origin of Native people in North America, ranging from the most used and easiest to explain "Bering Strait" theory to the theory that Native people are descendants of the "lost city of Atlantis". Native people tell many stories and legends each describing how they came to be placed on this continent by the Creator (S.I.C.C., 1978). The teaching of history has excluded the Native viewpoint of land claims, exploration, and settlement. From the viewpoint of the Native inhabitants, this continent was not discovered, neither was it here to be claimed. However, Native culture allowed for settlement and racial mixing in North America. The Europeans grafted their civilization onto the Native culture and beliefs for survival.

Estimates indicate that at least 50 Native languages exist in Canada, including some that are considered endangered because so few people speak them. Many other languages have become extinct. Of the 50 remaining languages, linguists identify 11 language families, "each consist[ing] of a number of separate but related languages" (McMillan, 1988:1). The eleven language groups include, Algonkian, Athapaskan, Eskimoan, Siouan, Wakashan, Salishan, Iroquoian, Tsimshian, Haida, Tlingit, and Kutenai (McMillan, 1988).

Within the Saskatchewan region, the Algonkian languages of Ojibway and three Cree dialects (Woodlands, Plains and Swampy) are spoken. Dene of the

Athapaskan language family, and Dakota and Nakota of the Siouan languages are also spoken in Saskatchewan. Since the Canada Act, 1982, the Metchif language must be included in the list of Native languages as the Metis are now recognized as Aboriginal people in Canada's constitution. Native people identify themselves as the Cree, Anishnaabe (also known as Ojibwa and Saulteaux), Dene, Dakota, Nakota, Inuit, and Metis.

Solomon Sanderson, past President of the Federation of Saskatchewan Indian Nations, summarized the identities of First Nations by stating,

...Indian Nations have different tribal memories and collective consciousness; different modes of production; different political systems; different skills and technologies; different networks of kinship and sentiment; different art forms, rituals, customs and values (F.S.I.N., 1980:v).

Mr. Sanderson stresses the uniqueness of each Nation, stating that generalizing Aboriginal people in the past, as "Indians" now "Aboriginals", has lead to a loss of nationhood rights (F.S.I.N., 1980:v). The connectedness with other Indian Nations in Canada and the United States can be traced through values, clan systems, treaties with each other, and arrangements of marriage and adoption.

James Dumont, an Ojibwa writer for the Royal Commission on Aboriginal Peoples, identifies seven prevalent traditional values "that are consistent across various Native cultures" (Dumont, 1992:4). These are:

To cherish knowledge is to know WISDOM;
 To know LOVE is to know peace;
 To honour all of the Creation is to have RESPECT;
 BRAVERY is to face the foe with integrity;
 HONESTY in facing a situation is to be brave;
 HUMILITY is to know yourself as a sacred part of the Creation; and
 TRUTH is to know all these things.
 (Dumont, 1992:4)

Dumont utilized the work of John F. Bryde to provide a description of Indian traits:

Get along with the group or conformity with the group; get ahead for the group; concentrates on and enjoys the now, or the present; decides for himself, following advice; faces hard things without showing fear; uses nature, without losing his reverence for nature; and constantly aware of God and acts of religion are spontaneous and at any time.

How is it that Native peoples' values have withstood 500 years in spite of constant and, in places, overwhelming Euro-Canadian impact? Alexander Wolfe (1988), an Ojibwa author from Sakimay Reserve, Saskatchewan, attributes this trend to oral tradition. The telling of legends and stories by Elders teach the young about the social, political, spiritual, and economic life of the nations. The teachings of the Elders are used to "instruct a person in their identity, their purpose in life, their responsibility and contributions to the well-being of others..." (Wolfe, 1988:xi). Legends are teachings handed down from generation to generation. Some types of legends tell of spiritual rituals, survival methods (Appleton, 1971), ceremonies, heros and tricksters (Clark, 1992). The characteristics of legends include imagery, drama, mystery and poetry. They are artistic, concrete and to the point. When legends are translated into English they loose some meaning and appeal (Appleton, 1971).

Teaching stories and legends are still a part of Tribal, Clan and Nation ceremonies, at inter-tribal pow wows, and in the homes of the "keepers of traditions" or traditionalists as they are some times called. While these practices continue to keep the nations strong and seperate, the underlying values of respect, harmony, peace and balance provide for a unity of existence for Native people.

Black Elk, Holy Man of the Lakota, gives an overview of traditional Indian values as follows:

Be hospitable. Be kind. Always assume your guest is tired, cold and hungry...Thank the Great Spirit for each meal; cast a bit of meat into the fire and pray, "Great Spirit, partake with us"...When you arrive at a strange camp or village, first pay your respects to the Chief before you call on your friend...When you leave the camp in the morning, clean up all rubbish, burn it or bury it. Do not go about polluting the land or destroying its beauty. In another man's lodge, follow his customs, not your own. Every man must treat with respect all such things as are sacred to other people, whether he comprehends them or not. Do not stare at strangers; drop your eyes if they stare hard at you. Always give a word or sign of salute when meeting or passing a friend, or even a stranger, when in a lonely place. A man tried and proven is at all times clean, courteous and master of himself. Do not touch the poisonous firewater, or any food or drink that robs the body of its power or the spirit of its vision. It is unworthy of a man to have great possessions when there are those of his tribe in want...Be merciful to those who are in your power. It is the part of a coward to torture a prisoner or ill-treat those who are helpless before you. It is the part of a Chief to take care of the weak, the sick, the old, and the helpless. A man is bound by his promise with a bond that cannot be broken except by permission of the other party. Show respect to all men but grovel to none. Every man and woman who is in sickness or difficulty, or helpless old age, has the right to the protection and support of the tribe because in the days of their strength they also contributed to the common good. As we always love the Great Spirit first, and before all else, so we should also love and establish closer relationships with our fellow men, even if they should be of another nation (Brown, 1982:42-47).

Native people maintain a wide range of entertainment and ceremonial activities. The highest regarded is the sun dance:

The sun dance is our oldest and most solemn ceremony. It is so old that its beginnings are hidden as in a mist. It goes back to an age when there was just us and the animals, the earth, the grass and the sky. The sun dance is a prayer and a sacrifice. One does not take part in it voluntarily but as a result of a dream or vision (Lame Deer, 1972:233).

This author further believes that the sun dance is the most misunderstood of all Native peoples' rites:

All our dances have their beginnings in our religion. They started out as spiritual gatherings...we first [acknowledge] and honour the elders. We combine the pow wows with our give aways by which we honor our dead, with the consoling of those who mourn, with aiding each other (Lame Deer, 1972:233).

The sun dance and pow wows are still valued, respected and practised today.

Native people have always sensed the toll that human life has on the environment. The people see themselves as one with nature, not separate from or superior to the rest of creation. They lived in a reciprocal relationship with nature (Wright, 1992). Their feelings toward land and environment are conveyed by these inspirational words from Chief Seattle's speech of surrender in 1855:

The Great Chief in Washington sends word that he wishes to buy our land. How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?...If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father. The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give any brother (Brown, 1981:51-53).

Another common characteristic of Native cultures, which contrasts with Euro-Canadian culture, is the acquisition and sharing of wealth and possessions. The well-being of families and relatives is just as important as one's own. Results of a study conducted on an Alberta Reserve found that, "The Blackfoot emphasized not a single demonstration of generosity, but a continuous show of it" (Dewdney and Arbuckle, 1975:208). An individual who is able to provide for others not only gains prestige and respect from the members of the community but also feels pride and satisfaction.

In the past, Native people in the northern plains and woodlands focussed most of their time and energy on survival. The spring and summer were spent in preparation for the coming winter, and long-term planning was not a necessity.

This is illustrated by Dewdney and Arbuckle (1975:208) in their statements that:

Prior to European contact, it was a waste of energy to accumulate a surplus of food beyond what was needed for the winter survival. Supplies were limited to what could be carried as they went. Deliberate, long-term planning for the future was not merely impractical; it could be hazardous.

This tradition is still evident in many Native peoples' lifestyles.

At the turn of the century, many traditional Native values were still intact. Native communities functioned within their traditional belief systems, but drastic changes were fast approaching. By government instruction, schools were set up across the country for Native education. These schools were seen as the vehicle to civilize and assimilate Native people. Having been made wards of the government, Indian agents had full control of removing children from their home and placing them in Residential Schools. Native input was not allowed. Generations of Native people were placed in these schools. Their overall experiences resulted in unfavourable feelings toward the education system.

The government viewed education as a step toward progress but for some Native children, that step was terrifying. These children found themselves in a classroom with 'white' middle-class teachers who had little knowledge or experience with Native cultures. The Canadian curriculum did little to encourage the Native students' desire for knowledge. Haig-Brown (1988:131) gives an excellent example:

A teacher gives the class an assignment to research modes of travel in the 19th century. The student gives an account of her

grandfather's way of life by canoe, etc...But this was not the recognized curriculum -- the steam engine was the expected report. Consequently the Native student was not given a grade.

More often it was the Native student who was expected to assimilate, to give up traditional values, and to conform in dress and thought to different learning styles. These experiences had long lasting negative effects on Native people, however, they are also a valuable lesson to guide the improvement of the education system for future generations of Native students.

6. The Is-Ought Dilemma

This study was designed to make recommendations which, if acted upon, could improve the retention and success rates for Native students at the University of Saskatchewan. The recommendations will be based on results obtained through the use of both qualitative and quantitative research methodologies. A variety of issues were examined including the roles of high school personnel, university personnel, and funding agencies in assisting Native students to achieve academic success.

This section focusses on the quantitative aspect of the study. Proponents of quantitative research in education believe that there are two types of research findings which are logically distinct from one another (Anderson, 1990). The first are factual, objective, and value free. The second are normative, evaluative, value laden, and ethical (Hudson, 1969). On the basis of this distinction, such researchers believe that normative, evaluative, and ethical recommendations are logically separate from any of the quantitative findings in their studies. This problem is referred to in philosophy as the 'is/ought' dilemma. In other words,

"How is what is the case related to what ought to be the case - statements of fact to moral judgements?" (Hudson, 1969:11).

Researchers who favour quantitative methodology argue that there is a logical gap between factual or objective statements and normative or evaluative statements. On this view, Wittgenstein (cited in Hudson, 1969) states that, "there is...a logical divide - a radical difference of meaning - between 'is' and 'ought'..." (p. 12). As such, educational researchers who operate within this paradigm believe that, "'ought' can not be reduced to 'is'; [and] 'ought' can not be derived from 'is'..." (Hudson, 1969:3).

With regard to my study, I was not alerted to this dilemma by my initial thesis committee and I set about determining factual statements by means of surveys and interviews, which would then form the basis for making recommendations (ethical judgements). I was not alerted to the fact that the research methodology I had adopted precluded making any such inferences.

Fortunately, there are a growing number of philosophers and educational researchers who challenge the view that there is a logical gap between 'is' and 'ought'. They raise the following important question: is it correct to believe that 'ought' statements are completely unlike 'is' statements? Some of these philosophers argue that both are open to human value judgements and are therefore, subjective in nature. If this were true, and there is a "lively controversy in leading philosophical journals" (Hudson, 1969:13) regarding this issue, then such statements are logically connected.

Eber Hampton, a Native scholar, is among those who argue that 'is' and 'ought' statements are logically connected. In his description of the thinking of Native Elders on this matter, he states:

Each of the participants in these conversations when asked to define Indian education gave both a historical and a value laden definition of Indian education. This is what Indian education was, this is what it is, this is what it should be (Hampton, 1993:280-281).

In other words, Native scholars and elders do not distinguish between 'is' and 'ought' statements. They, too, argue that there is no logical gap between such statements, namely that there are no logical differences between historical statements, on the one hand, and ethical statements on the other. Indeed, a parallel might be drawn between Hampton's views, cited above, and my own research. For example, I would equate the literature review of my thesis with the Elders' views of "what Indian education was", the research instruments of the thesis with the Elders' views of "what it is", and the recommendations of my thesis with the Elders' views of "what it should be". The development of this research design was based on my own way of thinking and knowing. Within the Native community I was raised to believe that all things are connected. On this basis, I saw no problem in deriving 'ought' statements from 'is' statements.

As noted above, however, there is contradiction between Aboriginal world views and the view of quantitative researchers in the field of education. While there may be a problem for quantitative research methodology in making recommendations such as mine from the factual/'is' statements to the normative/'ought' statements, within the Aboriginal world view to which I subscribe, this is not a problem. For me, and for my people, there is no logical gap

between factual/'is' statements and normative/'ought' statements. It is on this basis that I make such inferences in the body of this thesis.

7. Precedents in the Literature

A search of literature was undertaken to identify specific problems faced by Native students. Several studies have been completed on Native students at university. Degan (1985) studied students involved in the access program at the University of Manitoba. The research conducted by Powers and Rossman (1983) involved participants enrolled in a remedial reading class at a multi-campus university college in the south-western United States. American nursing and health care professionals were researched by Kulig (1987) and Walker (1982). Carter (1980), Purich (1985) and Telidetski (1988), concentrated their research on students enrolled in legal studies at the University of Saskatchewan. Students registered in the access nursing program at the University of Saskatchewan were the focus of research conducted by Ridley (1987) and Dickson (1988; 1989). Native students studying Education were investigated by Whittaker (1986) at the University of British Columbia, and Richert (1987) at the Gabriel Dumont Institute in Saskatoon. Finally, Waldram (1986) included students from the College of Arts and Science, and Education, as well as the discipline of Native Studies, at the University of Saskatchewan in his research.

Other researchers have investigated individuals from specific groups. For example, Heaps and Morrill (1979), Rindone (1988), and Edgewater (1981) examined the concerns of Navajo students. Turnbull and Cruikshank (1982) investigated non-status Indian and Metis students. Metis, non-status Indian and

status Indian participants were involved in Degan's (1985) study. Spronk and Radtke (1987) investigated Native women at Athabasca University, while Papier (1980) reviewed re-entry college women and included Native women in her report.

This review raises questions about whether or not similar difficulties are being recognized at the University of Saskatchewan. While the above studies of Native students from diverse backgrounds and locations provided a broad spectrum of problems encountered at university, these studies tend to be exclusive. That is, researchers either examined students enrolled in particular programs, those students from specific groups, or those at specific universities. Conducting research in this manner yields results that can not be generalized to the total Native university population since there is a lack of representation from all groups and programs. In an attempt to answer the aforementioned concern in this province, one needs to obtain a different set of viewpoints, and conduct research which is representative of the general Native student population at the University of Saskatchewan.

8. Theoretical Framework

This study was designed and structured to include Native students from the overall general university population on campus regardless of college. Faculty, staff, student representatives, and others involved with the education of Native university students were also interviewed. The comments from these groups served two purposes. They were compared with findings in the existing literature to assist in the development of this particular model; and they were also compared to the results generated from the student surveys to determine whether similar or

different perceptions exist between interviewees and student respondents. Male and female respondents were recruited from all colleges where Native students were enrolled. Students from four status groups and a variety of programs participated in this research project.

This research employed both qualitative and quantitative methodologies in its design. It was the researcher's belief that operating in this manner would be the most appropriate means of acquiring the types of results required to support the thesis statement. Although this study was designed to be descriptive (qualitative) in nature, it was felt that statistical (quantitative) data had to be compiled to form the basis for describing variables. While philosophers may contest this method, this researcher, along with others such as Hampton (1993), maintains that this is not problematic (see Section 6, p. 15).

Using such a structured sample makes this research unique because there has not been any extensive research of this kind, or any which uses two forms of data collection, conducted on Native students at the University of Saskatchewan. Incorporating interviews and findings from previous studies into the research design along with the student surveys is a form of triangulation (Goetz and LeCompte, 1989) which enhances the scope, clarity, and credibility of the research. This occurs because data collected in one way can be used to cross check data gathered in another way. Triangulation also addresses the question posed in a more comprehensive manner than studies which utilize only one method of data collection.

The purpose of this study is to identify the academic and non-academic needs of Native students attending the University of Saskatchewan. A number of

reasons exist which heighten the importance of such a needs identification. The Native student population at the University of Saskatchewan is increasing to meet the demand for more Native people who hold university degrees. This demand is becoming more noticeable as Native people strive towards self government.

Although this increase is a positive trend in present day society, it has a number of shortcomings. The participation rate of Native students in university remains well below that of the general population. Native students also tend to enter colleges where there is a significant Native student enrolment, or those colleges which offer Native oriented programs. The professional colleges that are of concern are those which have minimal Native student enrolment and others which have no Native students registered in their programs. Finally, the retention and success rates of Native students continues to remain below that of the general student population.

The above situations exist as Native students arrive at university with circumstances which make studies difficult. Their cultures, lifestyles, and linguistic characteristics described earlier are contributing factors. Because of these factors, some students will continue to experience difficulties during their residence at university. Although campus programs and services exist to assist students, the university does not adequately meet the needs of its Native students. Relevant personnel must become more aware of the needs of Native students (such as academic and personal support systems) to more adequately address these issues. By the year 2011, the population of Native children in Saskatchewan will almost double (Saskatchewan Health, 1991). The university can expect a large increase in its Native student enrolment. In anticipation of these increases, the university should make a conscious effort to identify the needs of Native students.

Moreover, strategies should be implemented to assist Native students with their academic and non-academic needs. If they do so this should allow Native students the opportunity to compete equally with the general student population.

Native students encounter obstacles upon their entry into university and they continue to experience hurdles over the entire course of their university education (Purich, 1989). However, the needs of Native students are rarely recognized by institutions of higher learning (Guyette and Heth, 1983). The failure to recognize the needs of Native students occurs because a majority of universities are based on European philosophies and values (Heaps and Morrill, 1979; Edgewater, 1981) which stand in marked contrast to Indian philosophies and values described earlier (Huffman, Sill, and Brokenleg, 1986). Native people "come from diverse and unique cultures with distinct ways of communicating, interacting and learning" (Holmlund, 1993). These cultural characteristics are "worlds removed from the culture of a research university" (Lerat and Anaquod in Holmlund, 1993) which may result in Native students feeling that their values are being disregarded within the institution (Holmlund, 1993).

Littlejohn and Regnier (1989) contend that cultural identity, and the university's reaction to this identity is crucial to the success of Native students. They state, however, that Aboriginal students in the College of Education "learn that to succeed they must accept, if not incorporate conventional practices of achieving educational goals" which may result in confusion or racelessness. Holmlund (1993:52) supports this statement in his comment that:

Traditional institutions have had the expectation that First Nations students can, and should do all of the changing - be able to change and resemble the traditional college student...from the moment they leave [their] community...

Holmlund further maintains that the culture of Native students has been ignored by educational institutions. Purich (1985) maintains that institutions which accept Native students in programs must understand their culture and needs. Littlejohn and Regnier (1989:41) also maintain that faculty "must appreciate the significant cultural characteristics that differentiate Aboriginal from non-Aboriginal students.

An appreciation for, and understanding of, Native culture may result in institutions and faculty modifying their traditional environments to better suit the needs of Native students. Traditional universities foster competition and individualism (Holmlund, 1993). This is in contrast to Native culture which "views society as a whole rather than individual[istic] and [perceives] the need for harmony" (Littlejohn and Regnier, 1989).

Holmlund (1993:37) further contends that:

All effective programs for First Nations...have in common the belief that a student's academic performance is to a very large extent, a function of his or her environment.

Similar findings led Epp et al. (1989:25) to state that:

Institutional programs must be adapted so the [individuals] whose learning styles are influenced by their cultural backgrounds are not at a disadvantage.

Therefore,

...steps must...be taken to provide a more appropriate learning environment [for Native students]...Research universities face a special challenge in making their campus environment work for even the best prepared minority student...(Holmlund, 1993:52).

Holmlund further maintains that to accomplish this task requires "major attitudinal and operational changes" within the university. Male et al. (1989:69) contend that "There is little point in the institution exerting itself to bring students

to the campus if they require specialized needs that campus services are not equipped to provide".

Purich (1989:1) contends that "the university must do more to better serve Indian and Metis people". To accomplish this, Aitken and Falk (1983) state that "college administrators should make a major commitment to serve Native students". Such a commitment is critical to Native student success and will ensure that supportive services and mechanisms are in place to assist these students (Littlejohn and Regnier, 1989). However, this may not be easy as noted by Holmlund (1993:29) who points out that,

Traditional universities are complex institutions with a broad and diverse set of goals and objectives and often included among these is an expression of their intent to ensure a greater participation of First Nations people. The primary goals and objectives of an institution, however, are those to which most of its members direct most of their time, energy and discretionary measures...few, if any, traditional universities can claim that serving the First Nations community is a high priority goal. Rather, most universities...today aspire to be known as research universities...Some of the characteristics which enable research universities to achieve their primary goals and objectives effectively are also those which hamper their ability to serve the First Nations well.

One means of ensuring that "serving the First Nations community is a high priority goal" of universities is to recognize Aboriginal students in their mission statements. Such a measure at the University of Saskatchewan becomes more paramount when it is realized that "Saskatchewan has the highest per capita Aboriginal population of any province in Canada" (Littlejohn and Regnier, 1989:18). Furthermore, these researchers contend that such a mission statement "will affirm the [university's] responsibility to students of Aboriginal ancestry". In his installation address, university president George Ivany stated in part:

I strongly believe that the university must reaffirm its mandate as an agent of social justice...Native Indians are not only under represented in our programs but, in spite of some affirmative action efforts...too little is done to effect a successful transition into what continues for many Indigenous people to be a terribly foreign environment...Saskatchewan...has the highest population of people of Native ancestry in Canada...[Universities] have a moral obligation to use [their] privileged position as a centre of scholarship to promote enlightenment, to stimulate discussion and propose action (Holmlund, 1993:65).

On April 8, 1993, however, the University of Saskatchewan Council adopted a mission statement which failed to acknowledge and recognize the aspirations and needs of Aboriginal people (Mckillop and Dorion, 1993). Such a position validates Holmlund's (1993:29) contention that "the central mission [of traditional institutions] is to meet the needs of the dominant society". Moreover, the above statements support the claim put forth in this study that the university is based on European philosophies and values which contradict the philosophies and values of Native people. As such, the University of Saskatchewan is not adequately addressing the needs of its Native student population.

The provision of an environment which adequately meets the needs of Native university students and serves the Native community can be achieved through the employment of Native faculty in numbers that reflect their representation in society. Native faculty can act as positive role models and advocates for Native students. They can also bring a different perspective into the traditional university's teaching and research methodologies by incorporating the world view of Aboriginal people.

The University of Saskatchewan's Advisory Committee on Employment Equity adopted a policy in February 1989 which stated in part that:

The University of Saskatchewan is committed to achieve and maintain a...representative workforce....The university's Plan shall consist of measures for...hiring...Aboriginal people... (University of Saskatchewan, 1992:2).

The report also stated that according to statistics provided by the Saskatchewan Human Rights Commission, Aboriginal people represent 12.2 percent of the workforce in the province. The authors of the report state that the University of Saskatchewan would need to hire 91 Native faculty members in order for Aboriginal people to be employed at the university in numbers that were "fair and representative" of their numbers in the provincial workforce. As of this writing, there were only two Native faculty members at the University of Saskatchewan. Thus the need exists to employ 89 more persons of Aboriginal ancestry in faculty positions to achieve employment equity. Such hirings could result in numerous benefits for Native university students, non-Native people, and members of the Native communities of Saskatchewan.

9. Practical Implications

The practical aspects of this research lie in its potential to benefit individuals working towards improved success rates for Native students. University service providers may be able to use the results to develop or enhance services to meet the needs of this group of students. Although some problems experienced by Native students may be beyond the control of the university, this research may assist instructional staff to become more sensitive to Native student needs and circumstances. Finally, individuals (counsellors, teachers, agencies) who assist in the preparation of future university candidates may use the results of this

research to implement programs or services which will ease the transition from high school to university for this group of individuals.

10. Scope of the Research

It is a fact that Native students experience difficulties at university. The problem is that these difficulties are not being adequately addressed. This research is designed to assist individuals both within and outside the university to increase their awareness and understanding of Native students. Interviews were conducted with individuals involved in the education of Native students at the University of Saskatchewan. Their responses were compared to the literature reviewed. This information was used to assist the researcher in the development of questionnaires which were administered to a sample of Native students. The main focus of this questionnaire was to find an answer to the following question: **What factors cause difficulties for Native students pursuing a university education?**

To assist in the formulation of an answer to this question, the questionnaire was divided into four sections to make the analysis more meaningful. In order to provide an environment which will facilitate increased academic success for Native students, it is important to understand their past experiences. Each section, therefore, focussed on relevant questions dealing with past experiences as well as present and future needs.

10.1 What were the social, cultural, and educational backgrounds of the Native students in this sample?

Every student attending university enters with circumstances or events from their past which may affect academic performance. Native students tend to enter university at a later age than non-Natives. Most are married and have families of their own or extended families for which they have some responsibility. Their ancestry determines the financial and academic support systems for which they are eligible. Their first spoken language may have an impact on their academic performance prior to university which may influence their type of admission to university, their selection of a program of study, or their academic performance at university.

10.2 What were the academic and career experiences of the respondents prior to university entrance?

Academic and career experiences may play an important part in an individual's program selection. The use of counsellors and awareness of program options may also influence the program selection of individuals. Other factors such as educational advancement, financial gain or level of comfort within a program of study may be important considerations. The lack of such awareness may lead some students to wish they had selected a different program, college, university, or post-secondary institution.

10.3 What are the academic, personal and social experiences of Native students during their residence at the University of Saskatchewan?

Academic achievement, personal circumstances, and social factors may assist students to pursue their studies. Individual motivation, support from

university personnel or personal acquaintances, and the use of campus services are positive factors which may assist students to continue their studies. Other positive factors may include adequate financial assistance, accessibility of the university, and cultural retention. Some students may encounter obstacles which hinder their ability to pursue their studies or achieve high grades. These obstacles may include: a lack of funds, family responsibilities, inadequate academic preparations, health problems, institutional problems, or other social problems. Other obstacles may include a lack of awareness of, or the failure to use, existing services.

10.4 What initiatives could be undertaken by the University of Saskatchewan to assist Native students?

University administrators, faculty, and service providers have a role to play in addressing the needs of Native students. They are in a position to develop or enhance services to meet Native students' needs. Native students also have a role to play if they are allowed to express their ideas and opinions regarding academic, personal and social concerns. Their input, if acted upon by the academic community, may ensure that their opportunity for success equals that of the general student population. Increased awareness of Native students' needs may facilitate the implementation of initiatives which offer the necessary support to assist them in program completion.

11. Delimitations

This study has been conducted within the following parameters:

- 11.1 The participants must have been enrolled in a program of study at the University of Saskatchewan. Although Native students are beginning to

enter a variety of post-secondary institutions, the majority tend to enrol in a university program. While it is important that the difficulties faced by Native students in all post-secondary settings be documented and understood, this study does not include those outside the University of Saskatchewan. The study of Native students from other post-secondary institutions is beyond the scope and methods outlined in this research.

- 11.2 Native students were the only ethnic group recruited as participants in this study. The researcher was interested in investigating and identifying the academic, social, and personal difficulties Native students may encounter while pursuing a university education. While most university students are confronted with issues which may hinder their performance, it was not the intent of this study to analyze and compare different cultural groups of students.
- 11.3 No limitations were placed on the age of participants or number of years enrolled in a university program. Because the university does not place boundaries on these factors, the researcher felt that doing so would not accurately reflect the Native student population at the University of Saskatchewan.
- 11.4 This study was conducted within the 1991-92 academic year. Time constraints did not allow for research with students from more than one academic year. These parameters do not allow for any type of longitudinal research. Conclusions and recommendations in the study are based on the results generated from this sample group only. Perceptions of individual

participants at other times and other institutions may not be similar to those collected at the time of participation.

12. Limitations

- 12.1 Generalizations of the results obtained in this study should not be made to Native students attending other universities or post-secondary institutions. Other institutions of higher learning offer programs and services which may not be similar to those offered at the University of Saskatchewan. The educational requirements, academic standards for entry, and time commitments are unique for each institution. As well, the receptiveness of faculty and staff to Native student concerns, and the need for, or provision of programs and services for students may differ from the University of Saskatchewan. Therefore, the academic, social, and personal concerns of Native students in these institutions may differ from those experienced by Native students attending the University of Saskatchewan.
- 12.2 Generalizations of the results obtained in this study should not be made to all Native post-secondary education students. Native students can not be viewed as a homogeneous group. Differences exist among students residing in various communities within Saskatchewan, between provinces, and between countries. The geographic and socio-economic background of students determines their cultural, linguistic, and lifestyle characteristics which may result in individual or group differences regarding the type and degree of academic, social or personal experiences. Furthermore, differences may exist regarding the provision and availability of secondary education or

the availability of non-academic services such as counselling and career planning prior to post-secondary enrolment.

- 12.3 Legal status differentiations exist for Canadian Native people. They include status Indian, non-status Indian, Metis and Inuit. Some types of services or funding arrangements available to students are dependent upon their status group. In some instances, the status group may contribute to the type or degree of obstacles students may encounter. Therefore, data analysis techniques employed may not allow the researcher to generate results for specific status groups of students. Caution should be exercised when examining the results of this study in relation to various status groups.
- 12.4 No comprehensive method exists for recording the number of Native students attending the University of Saskatchewan. Ethics requirements do not permit the university to request the nationality of students upon application. The College of Arts and Sciences, because it has an affirmative action policy in place, is the only college given the authority to pose such a question regarding Native students. This question, however, is non-compulsory, and there may be a number of qualifying students who do not voluntarily supply this information. For these reasons it is not possible to determine the exact size of the Native student population. It may be possible for one to obtain statistics on Native students from funding agencies. There are, however, also problems associated with this avenue of inquiry. For example, in addition to possible breach of confidentiality, each status group of students receives its funding from a different agency. These organizations include the Department of Indian Affairs, Territorial

Governments, and individual Bands and Tribal Councils. Furthermore, the Metis and Inuit students may have to rely mainly on student loans through Saskatchewan Education which only collects statistics for programs within its jurisdiction. For the above reasons, one can only estimate the number of Native students and the colleges in which they are enrolled at the University of Saskatchewan. Therefore, this researcher is unable to extract an accurate sample group from the entire Native student population at the University of Saskatchewan.

- 12.5 As candidates are voluntarily agreeing to participate in this study, a representative sample from all colleges may not be possible. The researcher used the most effective measures to include all colleges where Native students were enrolled. Furthermore, the researcher made a special effort to establish contact with Native students in colleges where enrolments were low. The ultimate decision to participate in the study was that of the Native student candidate. A negative decision may have resulted in minimal or no representation from some colleges in the sample group. This variable (representation) was beyond the control of the researcher.
- 12.6 Findings of this research may be directionally skewed. That is, a significant proportion of results for a number of variables could be clustered around particular responses which were subject to unique interpretation by some students (e.g., responses may be different because of differing cultural perspectives). Depending on the feelings or experiences of respondents, they may have used the research instrument as a means of stating only positive or negative issues. Such occurrences would result in the findings having a

directional effect and some inaccurate conclusions may be inadvertently formulated.

- 12.7 The research instrument can be considered accurate only to the extent that the respondents responded honestly. Candidates may have been unwilling to offer frank responses regarding certain areas of questioning. They may have also neglected to respond accurately to questions which were sensitive to them. Conversely, candidates may have over-emphasized favourable aspects. Participants may have had difficulty recalling accurate information that dealt with past experiences. Finally, the terminology and questions put forth in the research instrument may have been interpreted differently by each of the respondents and could have affected the responses.
- 12.8 The data collection instruments were developed by the researcher based on her understanding of the factors which cause difficulties for Native university students. Researcher bias may have been a contributing factor regarding the types of areas explored resulting in some areas being explored more extensively than others, or certain areas being neglected. This may have influenced the types of questions posed, or the angle of focus in both the interview guide and the student survey.

13. Definitions and Abbreviations

Aboriginal: A generic term referring to the descendants of those people who lived in North America before the beginning of European immigration. It includes Indian (both status and non-status), Metis, and Inuit people (Epp et al., 1989).

Access Programs: Programs which are developed to assist students with inadequate academic qualifications gain entry into regular college disciplines. Upon successful completion of the program, students are guaranteed a space in the participating college of the university in which they have been conditionally accepted.

Affirmative Action Programs: These programs have two major components: the elimination of systematic practices (such as high academic averages, quotas) which act as barriers, and the establishment of special measures to assist disadvantaged groups to overcome the effects of past practices.

Assimilation: A process, clearly distinct from integration, which eliminates distinctive group characteristics; this process may be encouraged as a formal policy (Epp et al., 1989).

Band: Established in accordance with the Indian Act, Band means a body of Indians for whose use and benefit lands have been set aside and for whose use and benefit moneys are held by the Federal Crown.

Bill C-31 Students: Individuals who regained Indian status under Bill C-31, An Act to Amend the Indian Act.

D.I.A.N.D.: Department of Indian and Northern Development, also referred to as the Department of Indian Affairs.

Discretionary Measures: Where a student does not possess the required academic standing, a university or college may consider alternative criteria to determine admission.

Discrimination: The conscious act of dealing with a person on the basis of attitudes and beliefs (rather than on the basis of individual merit). Discrimination is a state of mind (Epp et al., 1989).

Gabriel Dumont Institute: A Metis controlled educational institution which offers a variety of programs including a teacher education program, a justice program, and various technical and vocational programs in various Saskatchewan communities.

G.P.A: Grade point average.

F.S.I.N.: Federation of Saskatchewan Indian Nations.

I.N.E.P.: Indian and Northern Education Program. A program offered to students planning to teach in cross-cultural situations.

I.T.E.P.: Indian Teacher Education Program. A four-year Bachelor of Education program located in the College of Education at the University of Saskatchewan.

L.S.A.T.: Law School Admission Test.

Mature Student: At the University of Saskatchewan, this refers to an individual who did not complete the Grade 12 requirements or did complete the grade with an average below the cut off point for admission. This person must be at least 21 years old or not enrolled in an educational institution for at least one year.

Metis: People who are of mixed Aboriginal and non-Aboriginal ancestry and who identify themselves as Metis.

Native: A person who is of Indian, Inuit, or Metis ancestry.

Native Self-government: Native control of activities directly impacting on Native people, including the control and delivery of economic, educational, and social programs.

N.N.A.P.N.: This represents National Native Access Program to Nursing. It is a program to assist students of Native ancestry to obtain admission to baccalaureate nursing programs. It is a nine week spring course offered at the University of Saskatchewan. Upon successful completion students are guaranteed a space in the participating university school of nursing to which they have been conditionally accepted. This program prepares students for the demands of university study concentrating in nursing, natural science, and social science areas. It also introduces them to the practice of nursing.

Non-status Indian: Individuals who have lost their rights as status Indians, or individuals who are not considered Indians under the Indian Act.

N.S.I.M.: Non-status Indian and Metis.

Open Admission: At the University of Saskatchewan, any person who does not have Grade 12 standing may register under Open Admission for one evening, Independent Study or Off-Campus course for which there is no pre-requisite. To gain regular admission status, 18 credit units must be successfully completed.

Prejudice: Literally to pre-judge; a mental state in which an individual passes judgement (unfavourable) on a person he or she does not know, usually attributing to the person a variety of characteristics which are often identified with the group of which that person is a member. It is an attitude rather than a behaviour. (Epp et al., 1989).

Program of Legal Studies for Native People: The goal of this program is to increase the number of Native students in law school by providing them with skills that will enable them to compete in Canadian Law Schools. It is an eight week summer course that is offered at the University of Saskatchewan and is designed

to orient students towards the study of law and assist them in their subsequent studies in a regular law program. A pre-requisite for entry in this program is a conditional acceptance of the student into a law school of a participating Canadian university. Upon successful completion of the program, students are guaranteed a space at the school they have selected. This program is an objective indicator to replace or supplement the L.S.A.T. and the undergraduate G.P.A.

Racism: Discrimination on the basis of racial/national/ethnic origin, or colour. (Epp et al., 1989).

S.H.R.C.: Saskatchewan Human Rights Commission.

S.I.C.C.: Saskatchewan Indian Community College, now referred to as the Saskatchewan Indian Institute of Technologies.

S.I.F.C.: Saskatchewan Indian Federated College.

Special Admission: At the University of Saskatchewan, the discretionary admission of Saskatchewan residents over the age of 21 into a restricted number of classes within a regular program.

Status Indian or Registered Indian: An individual registered under the Indian Act which entitles him/her to certain rights.

Stereotype: A fixed image attributing certain characteristics or habits to a specific racial or ethnic group (Epp et al., 1989).

S.U.N.T.E.P.: Saskatchewan Urban Native Teacher Education Program. This is an off-campus program offered through the Gabriel Dumont Institute in conjunction with the Department of Education, the University of Saskatchewan, and the University of Regina. It enables Native students to acquire a Bachelor of Education Degree. The goals of this program are: to ensure that Native people are

adequately represented in urban teaching positions, to train teachers who are sensitive to the educational needs of Native students, and to develop positive role models for Indian, Metis and non-Native students.

Systematic Barriers: Practices or procedures which are normal and look normal but which have discriminatory or exclusionary effects and are not necessary to the operation of the organization.

T.F.H.Q. Tribal Council: Touchwood File Hills Qu'Appelle Tribal Council.

Tribal Council: In Saskatchewan, Tribal Councils are established on a regional basis, ranging in membership from three to sixteen Bands.

Under-representation: Having fewer individuals in a particular organization that would reasonably be expected by their representation in the population.

14. Methods and Data Collection

Three separate sources were used in the collection of data for this research. First, interviews were conducted with educators and service providers. Second, the research instrument was developed and pre-tested on a group of students not involved in the actual study. Third, the research instrument was administered to the sample group of students.

The selection of and interviews with educators and service providers comprised the first source of data collection. Prior to initiating this process, the researcher developed a semi-structured questionnaire which was used as a guideline for the interviews. This type of interview was necessary because the individuals are involved in different aspects of education and may be exposed to, or have experience in different areas of Native education. Appropriate questions were

formulated by reviewing literature documents and research related to the topic of study. To increase the representativeness of interviewees as recommended by Goetz and LeCompte (1984), an attempt was made to select individuals involved in various areas of Native student education within the University of Saskatchewan. Candidates were given letters describing the nature of this research. They were informed of the confidentiality involved and consent was secured for the taping and subsequent transcription of the interview as recommended by Bogdan and Biklen (1982).

To add to the preliminary research and make results more relevant to University of Saskatchewan Native students, the findings in the interviews were compiled and compared with those in previous research to assist in the development of a questionnaire which was used as the research instrument as suggested by Goetz and LeCompte (1984). The questionnaire was composed of four sections: background information about the students, their educational experience prior to university entrance, their educational experience while attending university, and finally, students were given the opportunity to make suggestions regarding the enhancement and development of programs or services which they felt may improve the success rates of Native students. The student survey and consent letter were submitted to the university Ethics Committee for their approval. Approval to proceed, with minor revisions to the consent form, was granted on February 25, 1992 (Appendix A, p. 210). The consent letter was revised to incorporate the changes.

The second source of data collection involved pre-testing the questionnaire with a group of Native students as suggested by Goetz and LeCompte (1984). This

pre-testing was accomplished with the assistance of a group of student volunteers attending the Saskatchewan Indian Federated College campus in Saskatoon. Contact was made with the acting Dean of the College to secure consent to use a group of his students. He was given a letter detailing the intent of the researcher, as well as a copy of the questionnaire. A brief outline of the overview and purpose of the study was presented to potential volunteers. They were informed that participation was voluntary, that information gathered would be kept in the strictest confidence, and that the results obtained would be used for the purpose of modifying the questionnaire and not included as part of the data analysis in the actual study. Following completion of the questionnaires by the S.I.F.C. students, the responses were analyzed. Where necessary, changes were made to ensure that the questions were understandable and that they tested what they were supposed to test as advised by Goetz and LeCompte (1984).

The third source of data collection involved the administration of the questionnaire to a sample group of Native students enrolled at the University of Saskatchewan. The responses from this group constituted the data to be analyzed to ascertain the problems encountered by Native students. The researcher recruited fifty students to act as participants. This was achieved through the use of advertisements in The Sheaf (the university student newspaper), posters placed in hallways and offices around the campus, and requests that professors announce the call for volunteers in classes where Native students were enrolled. While the researcher hoped to include participants from different colleges on campus, this variable could not be controlled as participation was voluntary. Candidates of both sexes, and different ages and levels of study were recruited. They had to be of

Indian ancestry and enrolled in a program of study at the University of Saskatchewan at the time of participation. Individuals who wished to participate were contacted to arrange a time and place convenient for the candidate and researcher for the administration of the questionnaire.

The responses from this group were analyzed and tabulated. Appropriate statistical methods were employed in the examination of emerging themes. This allowed the researcher to make generalizations about the population using data from the sample. Responses to individual questions were tabulated and frequencies of responses recorded. Questions included for the purpose of description were summarized and presented in the form of tables and graphs. Other questions necessitated that responses be converted to percentages to determine various characteristics. Correlation statistics were employed to determine the strength of relationships between two variables (e.g. academic performance prior to and following university entrance). Questions that required the respondents to answer according to rank were tabulated and converted to percentages to assist the researcher in determining the degree of importance that respondents attributed to various situations. Finally, cross-tabulations determined whether or not relationships existed between specific variables. Following the collection and organization of the statistical data and student comments, interviewee statements were incorporated to arrive at more meaningful results. The researcher then formulated conclusions with respect to sample categories of Native students.

15. Summary

Native students arrive at university from a variety of backgrounds and bring with them a number of academic and non-academic differences (such as different English and writing skills, academic averages which are lower than those for the general student population, family or financial difficulties, or the lack of support systems) which may pose problems for them while at university. The university should concern itself with the education of this group of students. University faculty and staff at all levels should take more active roles in understanding these differences if they are to provide solutions. Other individuals (outside the university community) who are involved with present or future Native university students should also take a similar approach. An "all encompassing" view and accompanying actions regarding efforts to improve this situation can only serve to benefit Native students and make the attainment of their goals an easier process.

This study contributes another dimension to the literature. It is designed to examine the perceptions of a sample group of Native students regarding the difficulties which they encounter while pursuing their studies at the University of Saskatchewan. Interviewees from a variety of occupational positions were also conducted for comparative purposes. The inclusive nature of the design of this study strives to arrive at results which substantiate the claim that the needs of Native students are not being addressed by the University of Saskatchewan. Application of this procedure should broaden the appreciation of problems encountered by Native students for those individuals involved in their education. Similarities or differences in perception between the two groups will also become

increasingly evident. These results could lead to recommendations that future researchers in this area conduct a "meta-analysis" - a study of the findings of other relevant studies - of the literature to identify patterns of needs identified by these studies.

16. Organization of the Thesis

The first chapter has introduced the problem to be addressed in this study. Chapters Two and Three review the literature relevant to the study in the areas of limited success and attrition rates, retention and success rates, and recommendations for change according to previous researchers. The construction of the research instrument and means of collecting and analyzing the data are explained in Chapter Four. In Chapter Five, the results of the data are presented and discussed in relation to the research questions. Chapter Six concludes the thesis with a summary and conclusion, recommendations, and an indication of topics for further research.

CHAPTER 2

LIMITED SUCCESS AND ATTRITION:

A REVIEW OF LITERATURE ON NATIVE STUDENTS

1. **Introduction**

Much of the literature offers reasons for the high dropout rates of Native students from educational institutions. These reasons have been discussed for at least a century (Guyette and Heth, 1983). As the number of Native students entering colleges or universities increases, their attrition rate continues to remain high and many students complete their studies with limited success. Native students, for the most part, enter university with unique needs:

Applicants to university may have the same general potential to benefit from a university education -- the same "merit" -- but much different degrees of accomplishment, preparation, and academic ambition, simply because of the backgrounds in which they grew up (Male et al., 1989:54).

Many institutions rarely recognize the difficulties Native students face due to their backgrounds thus contributing, indirectly, to their dropout rates:

[Institutions] tend to dismiss [Native students'] failures by saying that the student just wasn't academically or emotionally equipped for college life and continue their search for the mythic qualified student. By putting the burden of adjustment on the student, the academic institutions absolve themselves of the horrifying dropout rate...Indian students who -- against the odds -- have completed high school and gone on to pursue a college degree, enter an environment where their difficulties and/or discomfort are so great that, in the majority of cases they will withdraw from school without obtaining a degree (McNamara cited in Guyette and Heth, 1983:11).

Substantive research has been undertaken on Native students in university which identifies factors that contribute to their success or attrition. Chapters Two

and Three will present the findings of the research. Chapter Two focuses on Native students' attrition and limited success. It provides background information on Native students' cultural, social and personal circumstances, dealing with issues such as: cultural identity, tradition and culture shock; financial and policy limitations; academic and career preparation; home life and relationships; role models; discrimination; lack of motivation; isolation; stress; and some other factors.

The research presented in this chapter (and Chapter Three) is comprehensive as it reviews documents from a variety of sources. Published research, involving a number of ethnic groups and employing various research designs, was reviewed. These studies were located in academic journals and the ERIC document files. A number of prepared reports was also examined.

Research involving Canadian and American students was utilized which resulted in a broader understanding of issues and concerns. Examples of Canadian studies are presented here. Counselling issues relating to Native students at the S.I.F.C. was discussed by Ariano (1984). A study involving former students, of whom the majority were Native, enrolled in the Access program at the University of Manitoba was presented by Degan (1985). Telidetski (1988) and Purich (1985) both focused their attention on Native Law programs. Whittaker (1986) conducted a study with students enrolled in a Native education program at the University of British Columbia. Students enrolled in study skills workshops at Athabasca University in Alberta were the candidates in a study conducted by Spronk and Radtke (1987). Richert (1987) conducted a review of the S.U.N.T.E.P. program in Saskatchewan. And, Ridley (1987) and Dickson (1988-89) discussed the Native Access Program to Nursing at the University of Saskatchewan. Examples of

American studies are presented here. Carroll (1978) examined cultural marginality at Haskell Junior College in Kansas. Edgewater (1981) studied the effects of stress on Navajo students. Kebro (1981), Powers and Rossman (1983), and Huffman, Sill, and Brokenleg (1986) conducted comparative analysis research between Native and non-Native students. And, Kulig (1987) conducted research involving Indian health professionals in Arizona.

The type of research design employed is dependent upon the data researchers wish to obtain. Studies using a number of research techniques were reviewed to gain a broader understanding of methods and results. Heaps and Morill (1979) administered a self-concept scale (a standardized test of measurement) to high school students in Arizona. Whittaker (1986) conducted a longitudinal study with Native students enrolled in an education program at the University of British Columbia using various standardized tests of measurements. Guyette and Heth (1983) conducted a needs assessment of Native higher education. This was a nationwide study in the United States. Spronk and Radtke (1987) also conducted a needs assessment. The purpose was to identify the needs of Native students enrolled in study skills workshops at Athabasca University in Alberta.

Descriptive research was carried out by Papier (1980), Walker (1982), Wright (1985), Lawrence (1987), and Purich (1989). Papier (1980) discussed counselling for re-entry women. Walker (1982) discussed support services for minority health students. Wright (1985) examined student services. Lawrence (1987) conducted an historical review of Native teacher education in Canada. And Purich (1989) focused his discussion paper on Native students at the University of Saskatchewan. Turnbull and Cruikshank (1982) conducted survey research with

non-status Indian and Metis students enrolled in Gabriel Dumont Institute programs in Saskatchewan. Aitken and Falk (1983) conducted survey research with Chippewa students who had completed programs of study, those who had withdrawn from studies prior to completion, and those who were enrolled in programs at the time of the research. They also sought input from key informants. This study was carried out in Minnesota. Finally, Waldram (1986) conducted a survey with Native students at the University of Saskatchewan.

As stated above, a number of reports, statistical publications, and articles were also reviewed. These documents are presented here. Statistics Canada (1984) examined the level of education of Canada's Native people. The Saskatchewan Human Rights Commission (1985) compiled a report which examined Indian/Native education in Saskatchewan. S.I.F.C. (1988), T.F.H.Q. Tribal Council (1988), and Reimer et al. (1989) prepared reports related to the post-secondary student assistance program (for status Indians) and discussed implications of changes to the program. Bean (1989) examined drop-out rates and trends of Native students in elementary and secondary education. Male et al. (1989) compiled a report which examined accessibility at the University of Saskatchewan. Finally, Larocque and Gauvin (1989) prepared a summary document of statistics related to Canadian Native people. These statistics were taken from the 1986 Census of Canada.

2. Cultural Identity, Tradition and Culture Shock

Native students with strong cultural identities often have difficulty achieving a college or university degree. As described in Chapter One (p. 22), they

are oriented towards values and goals which are different from those institutionalized in the college or university (Huffman, Sill and Brokenleg, 1986), and many experience culture shock upon entering the campus environment. The examination of values and goals, as well as the determination of whether one is traditional or non-traditional, are all factors which may confuse the identity and self-concept of Native students and make university life more difficult for them. This section reviews studies related to ethnic identity, fear of loss of identity, traditional and non-traditional values, social alienation, values and expectations, and positive self-concept.

The self-concept of Native students is greatly influenced by their cultural and spiritual heritage. Brooks (as cited in Stewart and Cash, 1982) defines self-concept as "those physical, social, and psychological perceptions of ourselves that we have derived from our experiences and our interactions with others". To maintain a positive view of themselves during their studies, many Native students strive to retain their sense of ethnic identity (Whittaker, 1986). Learning is a product of a student's environment (S.I.F.C., 1988), and the potential for cultural conflict is enormous for Native students arriving at university from communities that place a high emphasis on Indian culture and tradition. Purich (1985) and Telidetzki (1988) state that cultural differences play an important part in the academic achievement of Native students.

Many Native students fear the loss of their Indian identity and the threat of assimilation while at university (Huffman, Sill and Brokenleg, 1986; Telidetzki, 1988). Results from the study conducted by Waldram (1986) indicate that 10.5 percent of the respondents felt the university was a place that led to cultural

alienation while 13.1 percent felt they were unable to retain their culture while attending university. Feelings such as these may lead students to leave the institution without successful completion of their studies.

Carroll (1978) determined that instructors at Haskell Junior College in Kansas identified two distinct groups of students: traditional and non-traditional. The "non-traditional" Native students -- usually those from urban areas -- are the achievers, possess many American middle-class values, and may desire a degree of assimilation. These values include a greater emphasis on future orientation, time consciousness, competitiveness and non-conformity, to the extent that the individual is willing to reject peer-directed norms when he or she perceives that such norms are not in his/her best interest. The second group are the "traditional" students -- usually those from the reserves -- and are non-achievers. They view middle-class values as materialistic, and reject them in favour of others such as present orientation, harmony with nature, non-competitiveness and conformity. Tribal allegiance and membership is seen as more important than allegiance to their country (Carroll, 1978). Another way of looking at these two groups was proposed by the Interprovincial Association on Native Employment:

...The first is "change oriented" and has an interest in life as a complex technological society. The second is a "traditional group" whose social cultural orientation has not undergone change in recent generations (Saskatchewan Human Rights Commission, 1985:43).

In their research involving students in South Dakota, Huffman, Sill and Brokenleg (1986) used a three item index to measure Native traditionalism. The respondents had to agree with at least two of the following criteria: self-reported knowledge of a Native language, participation in Native ceremonies, or identification of a reservation as their residence. It was found that traditionalism

was significantly related to college achievement. These researchers concluded that the more traditional that students claimed to be, the greater difficulty they would have with course-work in college.

In their nationwide study on the needs of American Indian students in higher education, Guyette and Heth (1983) hypothesize that students attending schools further away from their homes and reserves might suffer more cultural pressure. These students may experience social, personal and academic adjustment problems as well as culture shock, defined by these researchers as:

A disoriented helpless feeling that occurs with direct exposure to an alien society. The outstanding features of culture shock include an inability to make sense out of the behaviour of others; an inability to predict what people will say and do; and an inability to use customary categories of experience or habitual actions, for the eliciting of seemingly bizarre responses (Guyette and Heth, 1983:16).

The authors found that urban respondents indicated fewer problems than did students away from home. Of the four communities studied, Whittaker (1986) found that the area with the highest number of graduates was closer to an urban center. In his examination of teacher training programs designed by Native people in Canada, Lawrence (1987) notes that students who leave their community to pursue their studies must cope with a new environment which involves adjusting to a new school and culture. City living may be a new experience for students and the number and size of campus buildings may be confusing (Kulig, 1987). This transition can be traumatic (S.I.F.C., 1988) leading to great difficulties coping with campus life. In his examination of student services and their impact upon the achievement and retention of American Indian college students, Wright (1985) cites a study by Austin (1982) noting that educators of minority students frequently

voiced concerns relating to social isolation and culture shock as major reasons given by students for not completing their programs.

Students are more likely to be successful in their studies if they arrive at university with similar values and expectations as those held by the institution. University life and the institution itself are based on a 'white' philosophy and value system. The further removed an individual is from this system, the more difficulties they will encounter. This led Heaps and Morill (1979) to conclude that Navajo students encounter educational difficulties. Edgewater (1981) proposed that Navajo students experience social acculturation where they must learn a new set of values and rules of behaviour. These students experience conflict in attempting to determine which values will make it possible to exist in college and still be 'Indian' without cultural conflict. This conflict causes difficulties for the students who are expected to succeed in a setting with values, philosophies, and expectations unfamiliar to them.

Cultural identity and tradition may cause internal conflict for Native students, however, other obstacles also affect their academic performance at university. A number of obstacles may be external to the university environment. This is confirmed by Male et al. (1989) who state:

....Barriers outside the university, created by natural or social-cultural circumstances concern it vitally -- they can in no way be ignored without making sacrifices to the institution... major concerns determ[in]e whether potential students attend university. It is not the mandate of the university to eliminate these concerns, but rather, the university should make every attempt to lessen such factors as much as possible (pp. 57-58).

Some external obstacles include financial limitations, prior academic and career preparation, and personal circumstances.

3. Financial and Policy Limitations

Many students experience similar financial, academic, and social difficulties at university which lead them to consider withdrawal. Native students, however, tend to find these difficulties overwhelming. Native students cannot be viewed as a homogeneous group (Guyette and Heth, 1983) as status differentiations exist determining the type of financial assistance for which a student qualifies. Government created status differentiations among Aboriginal people include: registered/status Indians, Bill C-31 Indians, non-status Indians, Metis and Inuit. Non-status Indian and Metis students receive financial assistance through provincial Native programs. Registered/status Indians and Bill C-31 Indians receive assistance through the federal government's Post-Secondary Student Assistance Program (P.S.S.A.P.). The signing of numbered treaties and the implementation of the Indian Act has resulted in the latter group receiving federal funding because their education is deemed to be a responsibility of the federal government. Despite this assistance many students claim the funds are insufficient to allow them to successfully complete their studies. This section reviews studies related to inadequate funding, financial assistance, and the post-secondary assistance policy for status Indians.

Purich (1989) claims that social-economic factors are important in educational success and that insufficient funds can hinder a student's success. Edgewater (1981), Turnbull and Cruikshank (1982), Aitken and Falk (1983) and Guyette and Heth (1983) all found that one of the major problems that students encountered upon enrolment in an educational institution was a lack of funds. Guyette and Heth (1983) also added that many Indian students are older than other students, and have families of their own along with extended families back

home. Waldram (1986) found that the average age of students in his sample was 26.6 years old, 37.5 percent were married, 57.9 percent had dependents; and 58.6 percent of his sample stated that funding was insufficient to ensure successful completion of their studies.

The Touchwood File Hills Qu'Appelle Tribal Council (1988) conducted a review of the federal Post-Secondary Student Assistance Program (P.S.S.A.P.) and concluded that the funds allotted to students were insufficient to support them and their families, thus contributing to high drop-out and low success rates. Training allowances were the major source of income for 81 percent of non-status Indian and Metis students of which 73 percent was spent on food and shelter (Turnbull and Cruikshank, 1982). Spronk and Radtke (1987) state that the problem of funding is especially severe for Native women -- government allowances do not appear to take into account the actual cost of living. One interviewee stated, "I think that's what discouraged me, I was always lacking money" (Spronk and Radtke, 1987:4).

Turnbull and Cruikshank (1982) determined that non-status Indian and Metis students on the whole live well below the poverty line (now called the Low Income Cut Off) which is established by the National Council on Welfare. This becomes an important factor when it is realized that 40 percent of non-status Indian and Metis students have families. The T.F.H.Q. Tribal Council (1988) and Reimer et al. (1989) also found that many groups and individuals speaking on behalf of status Indian students noted allowances were below the Low Income Cut Off. Prior to the 1989 P.S.S.A.P, the last increase occurred in 1982. Guyette and Heth (1983) concluded that lack of money, or financial reasons led students to discontinue their university education and Aitken and Falk (1983) concluded that the financial assistance provided to Indian students should be reviewed.

Although funding agencies provide adequate resources to meet needs such as tuition, books and fees, students express a lack of adequate funds for transportation, clothing, medical expenses and childcare. A lack of adequate funds was also expressed by students in the study conducted by Spronk and Radtke (1987) which led them to state that:

...These problems which arise beyond the walls of the classroom are serious and abiding, and beyond our control as educators. We can do little if anything to solve these problems, but we can admire the strength of our students and their ability to cope with what often seems to us to be overwhelming difficulties, and support them in their struggles. And we can build into our programs enough flexibility so that our programs aid, rather than create further obstacles to our students' success (p. 124).

Registered/status Indian students, who comprise a majority of the Native student population (Waldram, 1986) are presently faced with changes and cutbacks in their educational assistance program. The Post-secondary Student Assistance Program (P.S.S.A.P.) announced by the Department of Indian Affairs in March, 1989 imposes limited quotas, deadlines for applications, cutbacks to available funds and some pre-requisites that are not required by the University on applicants. The objectives of the 1989 P.S.S.A.P. program were twofold: "To increase the number of Aboriginal people with university and professional qualifications, and to create a greater degree of economic self-sufficiency among Aboriginal people" (Reimer et al., 1989:11). The changes and cutbacks described by Waldram (1986), however, are seen as a "step backward" (Waldram in T.F.H.Q. Tribal Council, 1988) which will have detrimental effects on Native people:

Restricting enrolment increases inequities in Indian education levels and representation in post-secondary institutions (Gaudry in T.F.H.Q. Tribal Council, 1988).

The new policy takes too narrow a view of the cost of education, (Male et al., 1989), promises students a life of poverty, and increases the potential for failure and/or withdrawal (T.F.H.Q. Tribal Council, 1988). The 1989 P.S.S.A.P. policy also places a ceiling on funds allotted for post-secondary education thus ensuring that some students will not get funding (Purich, 1989). Reimer et al. (1989) reports that in the 1987-88 fiscal year, 899 eligible students were denied funding, raising fears that students may have to look elsewhere for financial assistance. Proposed time limitations restrict the number of months a student qualifies for funding (Purich, 1989). This forces students into an unrealistic race against time (T.F.H.Q. Tribal Council, 1988) and ignores the needs of mature students and those having difficulty adjusting to the university (Reimer et al., 1989). The S.I.F.C. (1988) and the T.F.H.Q. Tribal Council (1988) also feel that such time restrictions do not allow students to make career changes.

4. Academic Preparation

This review illustrates that Native students lack academic preparation upon entering university. Topics discussed include: inadequate academic preparation; English, language, and writing skills; math and science skills; admission standards and trends; drop-out rates in primary and secondary schools; and, academic performance in high school. Wright (1985) reports on a survey in which two-thirds of the educators questioned agreed that poor educational preparation was an obstacle for minority students' success at the undergraduate level. Purich (1989) substantiates this claim in his contention that the number of Native students academically qualified to enter university is low compared to the general population. This results in Native students achieving grades consistently lower

than non-Natives (Rindone, 1988) and in difficulties for students to meet required pre-requisites and basic academic skills (Kulig, 1987). Native community members have similar concerns regarding their young people at university:

The greatest problem that our Native students have is that they are not aware or prepared -- not only in mixing with other people, but of their ability to compete scholastically because of inadequate preparation (Guyette and Heth, 1983:22).

Wright (1985) contends that minority students enter university with a number of deficiencies, especially in verbal and language skills which, in turn, affects their reading skills. Guyette and Heth (1983) determined that inadequate preparation in English/language is a problem, and 41.1 percent of the students felt the same. Mingle (1987) determined that American Indian students received lower scores on the verbal segment of the Scholastic Achievement Test (S.A.T.) than did non-Native students. For many of these students, English is not their first language (Spronk and Radtke, 1987) which affects their academic performance (Purich, 1985). English/language deficiencies affect a student's ability to cope with the amount and level of reading (Spronk and Radtke, 1987).

Native students also experience difficulties in the amount and level of writing required by university course-work (Spronk and Radtke, 1987). Inadequate preparation in writing skills was a difficulty for 42.1 percent of the students in the Guyette and Heth (1983) study. This may be partly due to their tradition of an oral communication system (Purich, 1989).

Guyette and Heth (1983) found that many Native students (45.8 percent) experienced inadequate preparation in math skills. American Indians received lower math scores on the S.A.T. than did the non-Native students (Mingle, 1987). Finally, Walker (1982) and Purich (1989) contend that Native students are also

inadequately prepared in the area of science which limits their participation in those disciplines that require scientific knowledge.

Aitken and Falk (1983) found that 25 percent of their respondents felt they had poor academic preparation in high school which limited their performance at university. Almost none of the Native students who complete high school are in the academic stream (Richert, 1987); many do not have sufficient averages for university admission (Purich, 1989). The lack of adequate academic preparation can be seen in the results of the Waldram (1986) study. It was determined that 54.5 percent of the respondents were special admission students, or students "who do not meet the regular requirements for admission to university".

One reason Native students are not academically prepared for university is that they are generally hampered by low levels of education (Judge Rosalie Abella in S.H.R.C., 1985). This occurs as they experience extremely high dropout rates in primary and secondary school (Male et al., 1989). While statistics differ, Purich (1989) contends that the number of Native students who successfully complete school remains less than one quarter of the national rate. Academic difficulties at university were experienced by 29 percent of the respondents in the Turnbull and Cruikshank (1982) study. Further analysis demonstrated that 13 percent of the sample had Grade 10 or less, 10 percent had Adult Basic Education, and another 10 percent had written their G.E.D. with the majority acquiring G.E.D. 12. Kulig (1987) contends that the dropout rate for American Indians in high school is 50 percent. However, S.I.F.C. (1988) contends that 95 percent of Canadian Native students drop out of school before completing Grade 12. Statistics Canada (1984) demonstrates that a greater number of Native people acquire lower levels of

education than do non-Natives for those individuals 15 years or older and not attending school full time:

	<u>Native</u>	<u>Non-Native</u>
Some post-secondary	20.2%	35.7%
Trades certificates	2.4%	3.7%
High school diploma	6.1%	13.4%
Some high school	29.9%	25.2%
Less than grade nine	41.4%	22.0%

Similar trends are apparent when examining the statistics from the 1986 Census of Canada as reported in Larocque and Gauvin (1989). They found that approximately two fifths of Indians 15 years of age and over have less than Grade Nine - over twice that of the general population (total population 15 years of age and over, less registered Indians) of Canada. The report states that "...less than Grade 9 is used as a proxy of functional literacy" (p. 17). A higher percentage of Indians living on reserve have less than Grade Nine than those living off reserve. Regarding high school education, slightly over one quarter of Indians 15 years of age and over had at least high school - one half that of the general population of Canada. The report stated that a similar trend existed in Saskatchewan:

Less than Grade 9 Education

	<u>On Reserve</u>	<u>Off Reserve</u>	<u>Total Registered Indians</u>	<u>General Population</u>
Canada	44.7%	24.4%	37.2%	17.1%
Saskatchewan	51.0%	29.0%	43.1%	18.4%

At least high school education

Canada	21.7%	37/5%	27.6%	55.8%
Saskatchewan	18.3%	33.2%	23.7%	48.7%

According to a Northern Education Task Force Report, 87 percent of northern residents in Canada never make it through Grade 12 (Bean, 1989). Waldram (1986) found that 20.5 percent of his respondents had less than Grade 12 and contends that this is disproportionately high if compared to non-Natives. Similar results were noted by the Department of Education in their examination of Native students in urban Saskatchewan centers (S.H.R.C., 1985). The Department found that 42.3 percent of Native students in Grades 7 to 12 dropped out of school compared with 15 percent of non-Native students. The Lac La Ronge Indian Band also reported that over 90 percent of their students did not complete high school, while the Wadena School Division stated that the dropout rate for Native students is higher than that for non-Natives (S.H.R.C., 1985). Statistics such as these indicate that Native students are more likely to have low academic qualifications which may hinder success at university.

For those students who completed high school, their preparation for university can be affected by their performance and/or the grades they acquired in high school. Whittaker (1986) states that high school grades are the most powerful predictors of undergraduate success. In other words, the higher an individual's academic average is prior to university, the more likely he or she is to be successful at university. In his comparison of the averages of Native Americans with national averages, Carroll (1978) found the high school average for Natives to be 2.2 on a 4 point system while the national average was 2.9. He also found the national average for Native students who wrote the College Entrance Exam was 10.60 while the national average was 18.98. Kebro (1981), in his discussion paper which examined Native American college students, found a strong correlation between high school G.P.A (grade point average) and college G.P.A. ($r = .395$). In her

discussion paper regarding Canadian Native students in the legal profession, Telidetzki (1988) describes the need for discretionary measures to allow more Native students to enter law programs. These measures are necessary because their G.P.A. and L.S.A.T. (Law School Admissions Test) scores decrease their chances of being accepted into law school because they have poor academic records. Thus, it can be seen that despite their faults, grades are a reliable predictor of success at university (Male et al., 1989). The above discussion provides evidence that a large number of Native people are deficient in this area.

5. Career Planning, Information, Study Habits

This section reviews studies which illustrate that Native students enter university without having well defined career goals, inadequate career planning, a lack of information regarding university aspects, and poor study habits. Many Native students enter university without well-defined career goals. They generally choose programs which have a high emphasis on Native content (Anthropology, Sociology, Native Studies) and/or those which encourage Native enrolments (I.T.E.P., S.U.N.T.E.P., Native Law, Native Nursing). They may decide after pursuing studies for some time that the program is not suited to their needs leading some to withdraw. Those who continue in the same program may experience only moderate success. A clear formulation of goals and an in-depth understanding of requirements becomes very important, especially for status Indian students who face time limitations.

High schools could play an important part in the pre-college experience and preparation of potential university students. What seems to be lacking is proper career education. One community member stated:

Our problem seems to be that students while in Junior High and High School are lacking in getting career education experience. By the time they decide on a career, either they are seniors, and are not prepared to continue in college in this area, or the colleges will not allow admission because of lack of course background....(Guyette and Heth, 1983:22).

In the Aitken and Falk (1983) study, 80 percent of the respondents reported that they received no information on vocational/professional goals, choosing a college best suited to their needs, college expense forms, budgeting, funding, acceptance procedures, or expectations of the college. Spronk and Radtke (1987) also determined that students lack an understanding of the expectations of professors and universities. Regarding career goals, Turnbull and Cruikshank (1982) concluded that a lack of long-range career goals did not contribute to attrition, however, only 27.1 percent of their respondents agreed. Conversely, Guyette and Heth (1983) concluded that students may withdraw from studies due to a lack of career goals since 27 percent of their respondents cited this reason for dropping out. Only 18 percent of the respondents in the Turnbull and Cruikshank (1982) study reported receiving information about the provincial Non-Status Indian and Metis (N.S.I.M.) program from high school counsellors or teachers, which may have contributed to 21 percent deciding to take a break from university for one year to reconsider their goals. The Waldram (1986) study found that 50.6 percent of the respondents indicated they were not aware of the many program options that were available to them. Approximately 32 percent also indicated that they wished they had entered another program or major. Findings such as these led Wright (1985) to conclude that guidance counsellors should provide careful guidance in college selection. They should also explore special student services with their students.

Turnbull and Cruikshank (1982) contend that another difficulty Native students face is learning to study. Students experience difficulties adjusting to a classroom setting and learning new study habits. Many Native students, especially those attending university for the first time, have difficulties with the amount of time required for studies (Spronk and Radtke, 1987). These researchers administered the Survey of Study Habits and Attitudes (S.S.H.A.) and found that Native students scored well below the North American norm at the 25th percentile. These deficiencies affect Native students' academic performance, influence their program selection, and may lead many to withdraw from their studies.

6. Home Life and Relationships

The home life of Native students is another factor to consider. Waldram (1986) determined that 37.5 percent of his respondents were married, and a high percentage of Native students are mature students with families of their own (S.I.F.C. in T.F.H.Q. Tribal Council, 1988). Many students devote a great deal of time and energy supporting their family which includes the extended family. This section reviews studies related to the students' families. Topics discussed include: family responsibilities, childcare, single parenthood, role identification, and family or relationship problems. Family responsibilities and commitments to the community also assume a much higher importance for Native students than for non-Natives as it is a cultural fact that Native family ties (extended families) are highly valued (T.F.H.Q. Tribal Council, 1988). This aspect of Native culture is in contrast to the Western value of individualism (nuclear families). Richert (1987) found that most of the S.U.N.T.E.P. graduates have children, while Waldram

(1986) determined that 57.9 percent of his respondents had dependents. These family responsibilities may detract from many students' academic success.

Students with families also have many concerns. Lawrence (1987) states that factors such as relocation, changing schools for children, and childcare services are some of the issues that contribute to some students' decisions not to attend university. A lack of childcare was a concern for 40 percent of the respondents in the Turnbull and Cruikshank (1982) study who had children under the age of twelve. Aitken and Falk (1983) also found that 33 percent of respondents indicated childcare as a problem. Students with dependent children encounter many non-academic pressures (Waldram, 1986) which may mean that many single parents are unable to attend school full-time (Purich, 1989). Spronk and Radtke (1987) found that women who live in rural areas may decide not to attend classes and/or withdraw from their program. Papier (1980) contends that women who see themselves as wives and/or mothers experience guilt and feel they are neglecting their children.

Degan (1985) concluded that the student's family life influences their performance at university. Some students arrive at university with unsettled home environments and family pressures (Male et al., 1989) which are not conducive to study (Waldram, 1986). Guyette and Heth (1983) found that 29.9 percent of their respondents cited home problems as a reason for dropping out, while 18 percent of the respondents in the Turnbull and Cruikshank (1982) study left the university because of a family crisis.

Degan (1985) also reported student problems involving in personal relationships. He found that the strain of study and lack of time had a negative effect on student relationships. The personal development of the student was often

threatening to the spouse, especially when the spouse was a male without post-secondary education. Some spouses were unhappy and isolated as a result of moving to the city. One half of the students surveyed in this study claimed that financial difficulties and changes in the student had a negative impact on their relationships.

7. Role Models

This section reviews studies related to the lack of role models for Native students. Topics discussed include: the importance of professional role models, the lack of Native faculty role models at universities, and the impact this has on Native students attrition. Judge Rosalie Akella told the Saskatchewan Human Rights Commission (1985) that the influence of role models is "subtle but decisive". Guyette and Heth (1983) stress the importance of role models in their statement that students lack experience with high level Indian professionals. Purich (1989) illustrates this fact further: Saskatchewan has 1,214 practising lawyers, seven are of Native ancestry; there are 1,692 physicians and surgeons in Saskatchewan, none are Native; there are an estimated 200,000 registered nurses in Canada, 300 are of Indian and Inuit ancestry, only 30 have degrees; and finally, only two faculty members at the University of Saskatchewan are of Native ancestry. The lack of Native people employed at the university led Male et al. (1989) to state that the university should employ a mix of staff that better reflects the realities of society. Guyette and Heth (1983) contend that the lack of role models causes students to leave educational institutions, 17.8 percent of their respondents were in agreement.

8. Discrimination

Discrimination is an issue that must be considered when examining the retention and success of Native university students. This section reviews studies related to racism and discrimination. In the Turnbull and Cruikshank (1982) study, some students indicated that racist attitudes only added to the difficulties already identified. Purich (1985) found that discrimination hinders Native student success at law school. The Waldram (1986) study explored this area in detail and came up with the following findings: 37.3 percent experienced racism on campus, 45.4 percent stated the racism experienced came from other students, 36.4 percent stated they experienced racism from professors, 83 percent felt the university was mildly racist while 6.4 percent felt the university was very racist. Thus, approximately 90 percent of the respondents viewed some form of racism at the University of Saskatchewan. An encouraging fact is: "While biases and prejudices exist [at the University of Saskatchewan] they are not generally supported or nourished by institutional policies" (Male et al., 1989:53).

9. Lack of Motivation

Guyette and Heth (1983) determined that lack of motivation was another factor contributing to student drop-out rates and 28 percent of their respondents were in agreement. Luft (1970) defines motivation as "...the tendency to produce organized, effective behaviour". Aitken and Falk (1983) found that service personnel also viewed a lack of motivation as a factor contributing to the low retention rate of Native students, one third of their sample were also in agreement. Whittaker (1986) found that non-graduates experienced lower levels of motivation with respect to their program of study, class requirements, and ability to complete

studies. Powers and Rossman (1983) found that Native Americans attributed their failures more to a lack of effort than did non-Natives. This may be an indication that Native Americans experience a higher level of frustration than the other students. Thus it can be seen that motivation is a significant factor that effects the performance of students after entering university (Male et al., 1989).

10. Isolation

Loneliness, isolation, and homesickness are factors which must be considered when examining the high attrition rate of Native students. This section reviews studies related to distance from home community, adjustment to university, and Native students as minorities in programs. Turnbull and Cruikshank (1982) found that 35 percent of their respondents were living more than one hundred miles from home. Purich (1989) contends that many Native people feel uncomfortable at university. To a large extent, they are arriving at universities from communities whose norms, rules and values stand in marked contrast to those of the university. This may result in difficulties in interacting with other students (Kulig, 1987). This transition can also be traumatic for many students (S.I.F.C. in T.F.H.Q. Tribal Council, 1988) who must sever their family ties (Lawrence, 1987). Whittaker (1986) reported that non-graduates experienced feelings of loneliness and isolation and experienced problems in adjusting to a new city and/or university lifestyle. The Guyette and Heth (1983) survey indicated that 14 percent of the students expressed feelings of homesickness and 13.1 percent expressed feelings of loneliness prior to leaving university. Kulig (1987) cited a respondent who stated:

I was the only Indian in the nursing program and it presented strong determination to compete with other ethnic groups and to show them and myself that I was determined to achieve as much as they (Kulig, 1987:36).

While this is encouraging, other researchers have different views. Dickson (1989) contends that isolation is a deterrent to continued study for Native students. Native students who enter law school face similar problems especially if a student is the only Indian in the program (Purich, 1985). Telidetzki (1988) further contends that there are few Native students in law school because they do not want to be isolated in a 'white' environment. For students in general, Purich (1989) contends that attendance of Native students at the University of Saskatchewan is low because many feel out of place.

11. Stress

College students are subjected to a variety of stresses. Some include emotional strain, the general atmosphere of competition, the doubt about vocational choice, fears regarding acceptance into specific colleges or programs, and adjusting to the environment, especially for students who are away from their communities for the first time (Edgewater, 1981). This section reviews studies involving adjustment to university, symptoms and health problems, and bicultural effects. An inability to adapt to new environments and lifestyle was mentioned by respondents in the research conducted by Turnbull and Cruikshank (1982) and Whittaker (1986). Lawrence (1987) also maintains that stress increases for those students returning to university after an extended period of absence from an educational institution. Whittaker (1986) found that non-graduates had higher anxiety levels and were frequently worried, nervous and tense. Degan (1985)

found that respondents mentioned bad nerves, insomnia, hair loss, peptic ulcers, headaches, and frequent illness and anxieties as their symptoms. Spronk and Radtke (1987) found that Native students appear to be more anxious than non-Natives about their ability to do the required work. Such symptoms and/or health problems can lead individuals to feel inadequate as university students and result in attrition. The effects can be severe for Native students if viewed in a bicultural context:

Biculturally, it can be difficult to deal with the varying degrees of discrimination and isolation such students may face in the dominant culture. Within their own ethnic culture there is the possible danger of being perceived as over-educated, elitist, "carbon-copy white", all the while trying to bridge both cultures and attune to the social and political changes taking place in both (Whittaker, 1986:18).

This is further substantiated by Edgewater (1981) in his claim that the Navajo student is at a cross-roads of decision-making whether to assimilate with the white culture or to maintain traditional ties with his culture.

12. Other Factors

There are other noteworthy factors which cause students to leave university. This section reviews studies related to job acquisition, parents education, housing, alcohol and drug abuse, counselling services, and cultural factors. Taking a job was mentioned as a reason for leaving university by 35 percent of the respondents in the study conducted by Aitken and Falk (1983) and by 31 percent in the Turnbull and Cruikshank (1982) study. Aitken and Falk (1983) found that parental education and attitude were related to years of student retention. Parental attitudes become important when it is realized that:

The parents of today's Indian teenagers (who experienced education in residential schools) may not see education as a positive factor and

thus, have probably not encouraged their offspring to pursue studies (Purich, 1989:5).

Eleven percent of the respondents in Turnbull and Cruikshank's (1982) study and 6.5 percent of the respondents in Guyette and Heth's (1983) study dropped out because they could not find affordable housing. One reason for this problem may be that racial discrimination exists in the area of accessibility to housing in urban centers (Ariano, 1984). Guyette and Heth (1983) determined that 31.1 percent of those surveyed left university for reasons related to alcohol and drug abuse. Turnbull and Cruikshank (1982) determined that over 80 percent of their respondents expressed concerns directly related to the lack of adequate counselling in a variety of areas. Through interviews conducted with members of the students' home communities, Guyette and Heth (1983) found that some cultural factors influenced students in their decisions to leave. These factors included: students' unrealistic expectations of the university, unrealistic expectations of rewards for educated Natives, unwillingness by the students to change, and fear of not being able to return home after being educated.

13. Summary

A comprehensive review of existing literature was conducted to aid in the understanding of academic and non-academic issues which contribute to Native student attrition and low success rates at university. Canadian and American studies were located in the ERIC document files and academic journals. These studies utilized a variety of research designs. Government statistical documents, reports, and other articles also served as sources of information.

The above literature provides evidence that Native students encounter academic and non-academic obstacles while enrolled in university programs. Students may experience problems with cultural identity, tradition, and culture shock; financial difficulties; motivation; academic preparation and career planning prior to university entrance; the lack of role models; discrimination; isolation; stress; and other problems such as finding affordable housing. While many of these issues are beyond the control of the university, faculty and staff should become more aware of such issues and become more flexible and understanding when working with Native students.

CHAPTER 3

STUDENT RETENTION AND SUCCESS:

A REVIEW OF LITERATURE ON NATIVE STUDENTS

1. Introduction

The previous chapter documented reasons why many Native students discontinue their university education. However, some Native students have successfully completed the requirements for a degree, and others have pursued studies beyond the acquisition of one degree. This chapter will continue the review of previous research but focuses on student retention and success.

Retention and success rates are important concepts to understand as both lead to increased numbers of students who hold professional degrees. For the purpose of this study, **retention** is defined as the ability to remain in university until program completion and **success** is defined as acquiring the academic requirements necessary for graduation from a program of study. The goals of economic self-sufficiency and Native self-government become more attainable as more Native people successfully graduate from university from a variety of professional colleges.

To facilitate an increase in the retention and success rates of Native university students, it is important to consider the positive influences in students' academic and non-academic experiences. Individuals at the high school, Band, Tribal Council, and university levels can play a more active role in influencing

Native students and their potential to remain in a program of study until completion.

This chapter is divided into three sections. The first section examines two contradictory theories about the influence of Native culture on student success. The second section discusses motivation, effort, and ability; support from others; role models; and other factors such as study skills, financial support, academic preparation and career planning in high school, and involvement in student organizations. The third section documents initiatives which previous researchers maintain will reverse the present trends of limited success and attrition of Native students. This section also reviews initiatives already in place at a number of universities which assist Native students.

2. Theories

It is important for those individuals involved with present and future Native university students to acquire an understanding of cultural theory to better understand and assist the students with whom they work. The two theories presented below contradict each other; however, the central theme is identification, which refers to an individual's personal view of themselves within Native culture. It may be that four cultural groups of Native students exist at the University of Saskatchewan: one which is traditional, one which is non-traditional, one which is striving to recapture its cultural identity, and a fourth which is attempting to achieve a combination of traditional and non-traditional values and philosophies. Both researchers have provided evidence which suggests that students can successfully proceed with studies under each theoretical perspective. Students who

incorporate Kebro's (1981) theory, which states that cultural values are not a major factor influencing success, may encounter problems relating to, and/or being accepted by other Native individuals. Those students who abide by the theoretical perspective put forth by Huffman, Sill, and Brokenleg (1986), which states that the maintenance of cultural traditions and values are important characteristics of identity and success, may encounter problems functioning in a predominantly 'white' institution. Still, other Native students who have not resolved their cultural identity may be struggling with this issue while attempting to achieve academic success. This latter group of individuals may be at the cross-roads of cultural decision-making because they or their parents may have attended residential schools in the past and therefore have had to discontinue all aspects of Indian cultural tradition. Alternatively, they may have been raised outside the Native community and have had no (or very little) cultural exposure. Cultural revitalization for Native people is widely discussed in today's society. Therefore, it is important for individuals who work with Native students to understand both theoretical perspectives so that they may be better equipped to understand and assist students regardless of the theoretical perspectives that students follow.

A theory proposed by Kebro (1981) suggests that cultural values are not a major factor in academic success among Native students in college. He suggests that it is not a sense of value for education or acculturation that is important but simply the confidence in one's ability to achieve something that is highly valued by most Native college students. He found that the best independent predictors of college success among Native students is the degree of identification and social integration with 'white' students. Kebro (1981) hypothesized that when Native

people begin to identify themselves more with Euro-Canadian culture, and begin to interact more frequently with the dominant society, they feel more accepted in the college environment. They feel that they fit in with the dominant culture and its institutions. This feeling of fitting in may lead Native students to feel that they are the equal of 'white' students in their ability to perform in college.

Another theory involves the revitalization and maintenance of one's cultural identity. Huffman, Sill and Brokenleg (1986) concluded that success in college for Sioux students seemed to be related to their cultural identity. The results of this research demonstrated that the retention of traditional identity and heritage were the greatest contributing factors for the likelihood of college achievements.

Cultural identification is instrumental in facilitating a strong sense of personal self-identity and confidence in Native students. The realization of the importance of cultural identity led researchers such as Heaps and Morrill (1979), Edgewater (1981), and Wright (1985) to acknowledge that one of the major educational and counselling tasks in working with Native students involves improving their self-concept and their cultural identities. Once the issue of cultural identity is resolved whether the decision is to remain traditional or to try to "fit in" with the dominant group, students will have more time to concentrate on their course work which will increase their probability for success.

3. Personal Motivation, Effort and Ability

Personal motivation enabled many Native students to remain at institutions for longer periods of time and complete their studies. Aitken and Falk (1983) found that service providers perceived personal motivation as an important factor

in aiding retention and completion and 66 percent of the students surveyed agreed. This contention was supported by 34 percent of the respondents in the Rindone (1988) study, 68.5 percent in the Kulig (1987) study, and 92 percent in the Turnbull and Cruikshank (1982) study. Results also demonstrated that one half of the respondents were motivated by the possibility of an increase in income. Many students felt that successful completion of university would increase their ability to obtain employment and would promote respect and prestige among community members.

Effort and ability are also important aspects to consider when examining why some students are motivated to successfully complete their studies. In their study, Powers and Rossman (1983) found that American Native students attributed their achievements more to effort than did non-Native students. Those students who were more achievement motivated attributed their success to personal ability. The researchers determined that the greater the achievement motivation, the greater the attributions of success were due to one's effort. As well, those students with the greater expectancy of success were more likely to attribute their success to effort.

4. Support From Others

Support from parents, friends, and peers is also very important. While a large percentage of students (33 percent) entering institutions of higher learning had no one with whom they could discuss their problems, 53 percent received help from friends and relatives (Turnbull and Cruikshank, 1982). Support from friends was very important for 62 percent of respondents in the Turnbull and Cruikshank

study, 38.5 percent in the Kulig (1987) study and 33 percent in the Aitken and Falk (1983) study. Students who had supportive friends also tended to remain in university longer than those who did not. The need for parental and family support is also very important as indicated by 67 percent of respondents in the Turnbull and Cruikshank (1982) study, 54.8 percent in the Kulig (1987) study, and 45 percent in the Rindone (1988) study. Kulig also found that 42.3 percent cited family expectations as very important. Peer support is also important in the success of Native students. Purich (1985) contends that those law schools which attract larger numbers of Native students also have a higher success rate for this group. Another means of support for Native students is a caring and sensitive faculty. Approximately one-third of the respondents in the Aitken and Falk (1983) study and 31.7 percent in the Kulig (1987) study agreed this was an important contribution to their successes. Ridley (1987) also considers it essential that all faculty at the N.N.A.P.N. program are sensitive to the special needs of Native students.

5. Role Models

The availability of adequate role models for Native students can also contribute positively to their success at university. Kulig (1987) notes that parents who completed high school or college act as role models for their children. Ridley (1987) considers Native faculty as essential to present positive role models. These individuals are vital (Telidetzki, 1988; Purich, 1985) as they can offer encouragement and support for Native students (Male et al., 1989). Native faculty

and staff enable students to identify with the Native professional and increase their determination for success (Dickson, 1988).

6. Other Factors

Researchers have documented other factors that are very important in helping students complete their program of study. Good study habits were deemed important by 44.2 percent of the respondents in the Kulig (1987) study. Aitken and Falk (1983) reported that students felt that workshops on study skills, tutoring services, and tribal support aided in their retention. Approximately 50 percent of the respondents in this study, and 35.6 percent in the Kulig (1987) study indicated that adequate financial support was very important to the successful completion of their university program. The service providers interviewed in the Aitken and Falk (1983) study agreed that adequate financial aid was important, along with the need for faculty who take an interest in their students, and good academic preparation in high school. The establishment of Indian student organizations can also be an important factor in contributing to student retention. Wright (1985) notes that Indian centers and student organizations have been established on many college campuses. Aitken and Falk (1983) found that there was a significant correlation between the frequency of attendance at organization meetings and retention of students. They also determined that 75 percent of the service providers interviewed felt the need for Indian student organizations was very important. Whittaker (1986) concluded that students who graduate from high school are less impulsive and may have a greater tolerance to face the pressures of university life than those students who do not graduate.

7. Previous Research: Recommendations for Change

The research devoted to Native university students has resulted in various recommendations for change at the institutional level. Researchers have identified the need for Native faculty and staff and special academic and non-academic support services for Native students.

Having faculty and staff who are Native was a concern expressed by 100 percent of the service providers interviewed by Aitken and Falk (1983). Wright (1985) contends that such personnel can serve important functions such as: student advocates and advisors, monitors of institutional policies and practices, educators committed to educational excellence and equality, scholars approaching traditional subjects and research questions from new perspectives, and liaisons with communities. Aitken and Falk (1983) concluded that Native people who hold faculty, staff and administrative positions can provide important support and role model functions for Native students and should be more accessible to students. Waldram (1986) and Purich (1989) recommended that an internal program for faculty and staff and their relationship with Native students be developed and implemented.

Recruitment of Native students and orientation programs for Native students were identified as being beneficial for the students. Waldram (1986) recommended that Native staff be hired by the University of Saskatchewan to recruit Native students. To familiarize incoming students with all aspects of campus life orientation sessions are provided at the University of Saskatchewan. Only 30 percent of the Waldram (1986) respondents attended a session, yet over 90 percent of them found the program worthwhile and 53.7 percent saw the need for a

separate Native orientation program. The concerns and obstacles that Native students encounter upon entering university led Male et al. (1989) to state that the university needs to "inform more students better before they apply and after the process of application and admission." Expanding on this notion further, Purich (1989) contends that increased attention must be given to recruitment, preparation for university, assistance with admission procedures, and support for Native students while at university.

One method of increasing recruitment and support for Native university students is through affirmative action. Such programs create a supportive rather than hostile environment (Purich, 1985) for the students they serve. These programs attempt to eliminate systemic barriers and establish procedures and practices which assist Native students and identify their needs:

...We must create and maintain barrier-free environments so that individuals can have genuine access, free from arbitrary obstacles to demonstrate and exercise fully their potential...(S.H.R.C., 1985:64).

Purich (1989) recommended that a campus wide conference on affirmative action be endorsed to increase the understanding and acceptance of such a program by students, faculty, and staff at the University of Saskatchewan.

Career goals and pre-college experience is a significant factor in many Native students' retention and success rates at university. Aitken and Falk (1983) proposed that efforts should be made to help students make informed decisions with respect to college education and career goals. They concluded that pre-college workshops, especially aimed at meeting the needs of Indian students, may be helpful in supplementing the service provided by the high schools. These workshops could focus on improving basic skills such as: study skills, providing

information on available services, developing budgeting skills, and helping students clarify career goals.

Academic and personal counselling services for Native students are also vital as they can influence students' success rates (T.F.H.Q. Tribal Council, 1988). Over 90 percent of the educators in the Aitken and Falk (1983) study perceived special counselling services for Native students as important or very important. Turnbull and Cruikshank (1982) found that 97 percent of their respondents wished to receive referral services, 96 percent would have liked assistance with course planning, 76 percent would have liked assistance with housing, and 83 percent would have liked assistance with budgeting. Similar concerns led the T.F.H.Q. Tribal Council (1988) to conclude that counselling should include financial advice for students attending university with fixed costs and limited budgets.

While there is a definite need for counselling services, only 14 percent of the respondents in the Turnbull and Cruikshank (1982) study had turned to a counsellor for assistance with problems. The need for separate personal and academic counselling units were supported by 83.8 and 82 percent of the respondents in the Waldram (1986) study which prompted Waldram to recommend that separate personal and academic counselling services for Native students be developed.

The ethnicity of counsellors also has an effect on how Native students respond to them. Wright (1985) contends that the ethnicity of a counsellor may not be important provided the non-Native counsellor is trained to utilize culturally appropriate techniques. However, Haviland et al. (1983) contend that non-Native counsellors who are effective under conventional practices may not necessarily be effective in counselling Native students. They arrived at their conclusions

following their study which involved 39 Native females and 23 Native males attending Montana State University. Counsellor preference was found to have a significant effect on the likelihood of Native students utilizing the counselling center for both personal and educational situations. Students indicated they would be more likely to use the counselling center if they could be seen by a Native counsellor. One of the greatest needs of Native students is a counselling service which will be understanding and effective, as indicated by Reimer (1989):

The counselling services available to Native students are insufficient: D.I.A.N.D. counsellors only have time to administer funding; band education counsellors are often poorly trained for post-secondary and career counselling; on-campus Native counsellors are too scarce. Non-monetary support for students is a key factor in preventing drop-outs and, we expect, in encouraging students to achieve a higher than passing grade level. Until Indian students are able to complete programs and achieve academic levels comparable to other Canadians, the goal of equal access to education will not be realized. Counselling appears to be a key component in achieving this goal and one that needs to be addressed (p. 49).

Although situations continue to change with the passage of time, the need for Native counselling services will remain:

The Indian student entering college...might be a second generation child of relocation; might have been born in a city; probably went to a public school rather than a government school; and may not speak an Indian language; but, he is still an Indian and different from non-Indians (Guyette and Heth, 1983:49).

Wright (1985) contends that considering the academic difficulties, social isolation and cultural conflict faced by Native students, counselling services provided most advantageously by Native counsellors contribute positively to the retention and success of these students.

In addition to effective counselling services, Native students would benefit from prepatory programs and modified programs. Academic support programs or

upgrading programs will help to alleviate obstacles for Native students admitted to university (Purich, 1989; Walker, 1982; Male et al., 1989). Purich (1989) proposed that an academic orientation program with appropriate support services be developed for Native students, and he suggested that, in addition to G.P.A., a pre-admission screening program be operated during the summer months. Waldram (1986) proposed that an entrance program be developed and operated as a summer program or a pre-university year of study to upgrade English and Mathematics skills. Telidetzki (1988) recommended that students successfully complete a language course prior to submitting an application to the Program of Legal Studies for Native People. Purich (1989) also proposed that access programs at professional colleges be developed which could offer reduced class loads and/or implement a mandatory skills and tutorial program. Such measures may encourage more Native students to enter professions where their current enrolment is minimal. Wright (1985) discussed the need for the development of study skills workshops for Native students and Spronk and Radtke (1987) determined that "standard workshops" did not meet the needs of Native students. Completion of studies by more Native students can be achieved when universities provide information, counselling, upgrading, transition, and moral support programs (Male et al., 1989).

Many researchers have recommended that universities establish centers for Native students. Such centers should be staffed by Native personnel (Waldram, 1986) which will enhance the support provided (Purich, 1989). Native students could obtain assistance much faster as they will have only one agency to turn to, and the co-ordinator should possess the ability to act as an advocate for students

(Male et al., 1989). Services the center could offer include academic counselling, tutoring, skills upgrading, essay writing, research and exam writing skills, and program, career, and personal counselling (Purich, 1989). The development and implementation of such a unit can only enhance the retention and success of Native students by making them feel more comfortable and assisting them with personal and academic difficulties which will allow them more time to concentrate on their course-work.

Personnel at universities across Canada are aware of the high attrition rate of Native students which has resulted in the development of special programs and services for Native students with hopes of increasing their success. Some examples include: the University of British Columbia's Native House of Learning (Purich, 1989); the University of Alberta's Aboriginal Transition Year program and the Native Student Services Office (Purich, 1989); the University of Calgary's Native student services (Moore-Eyman, 1981); Athabasca University's special study skills workshops (Spronk and Radtke, 1987); the University of Lethbridge's management program for Native people (Purich, 1989); the University of Manitoba's special pre-medical studies program, Bridging Program through the College of Engineering, and Access program whereby students complete an orientation program, (Purich, 1989); and the University of Toronto's Indian Health Access Program which offers recruitment, admission and supportive services (Purich, 1989).

In Saskatchewan, the S.I.F.C., the University of Regina, and the University of Saskatchewan have programs that assist Native students in completing their program of studies. The S.I.F.C., the first Indian college in Canada (Demay, 1987), is located in Regina and enrolment has grown substantially since its inception,

largely because it encourages an environment which is supportive of Native students and offers many beneficial services. The University Entrance Program (U.E.P.) offered through the University of Regina (Ariano, 1984) has enabled many Native students to upgrade their academic skills prior to enrolling in regular university programs.

The University of Saskatchewan has programs and services to assist Native students. The Indian and Northern Education Program (I.N.E.P.) and the Indian Teacher Education Program (I.T.E.P.), which operate out of the College of Education admit the largest number of Native students. The Native Studies Department, which was founded in 1982, and the Affirmative Action program, which was founded in 1987, both operate out of the College of Arts and Science but admit smaller numbers of Native students than the College of Education. Two Native student clubs, a Native student lounge, a Native orientation program founded in 1988, and the Native Law Center are more services provided by the university (Purich, 1989). The College of Nursing has established the National Native Access Program to Nursing (N.N.A.P.N.) which has enabled a number of students to meet the academic requirements for entry into a regular nursing program (Ridley, 1987). Discretionary admission policies exist at many Canadian Law Schools (Carter, 1980) thus allowing students to pursue legal studies following successful completion of the Saskatchewan Program of Legal Studies for Native People (Telidetzki, 1988; Purich, 1985; Purich, 1989).

8. Summary

Researchers have demonstrated that some Native students remain in university until successful completion of their programs. To facilitate an increase in the number of successful students, individuals at all levels who work with Native students should acquire an understanding of the positive influence which contribute to successful program completion. Moreover, they should build into their programs and institutions measures which capitalize and enhance these factors.

This chapter has examined two contradictory theories of Indian culture, which determines an individual's identity. Kebro (1981) states that cultural values are not a major factor influencing student success, but Huffman, Sill, and Brokenleg (1986) state that the maintenance of cultural traditions and values are important characteristics of identity and success. Understanding these theories is an important prerequisite to understanding and knowing the students with whom one works. An understanding of the positive influences (motivation, support, role models, academic support mechanisms, etc.) can assist individuals who work with Native students to realize the importance of the need for various types of support systems. Finally, a review of some initiatives which have proven beneficial for Native students demonstrates that institutional efforts can and do have long-term positive effects on the Native students whom they serve.

CHAPTER 4

METHODS AND PROCEDURES

1. Introduction

This study was designed to examine and identify the academic and non-academic needs of Native students attending the University of Saskatchewan. It was both qualitative and quantitative, using previous research, interviews and survey research procedures to arrive at conclusions. Chapters Two and Three discussed previous research that detailed positive and negative factors which affect the retention and success rates of Native university students. The documentation contained in these two chapters provided the framework for the development of the research instruments (interview questions and a questionnaire) employed in this study. Using two methods of data collection in conjunction with existing research is a form of triangulation, which enables the researcher to collect data in one way and cross check it with data gathered in another way.

Chapter Four outlines the procedures that were followed in organizing and conducting this study. The selection of interviewees and sample size are also described. Furthermore, the various data collection procedures and rationale involved in the preparation of the research instruments, selection of participants, and administration of the interview schedule and student survey are outlined. Finally, the data analysis techniques employed in this research are described.

2. Selection of Interviewees

As previously mentioned, a group of individuals was secured to serve as interviewees for the study. Their function was twofold. First, their statements were considered throughout the development of the student survey; and second, their observations were compared to those elicited by the student volunteers to determine whether similarities or differences exist regarding perceived issues and concerns. Seven interviews were conducted with faculty, staff, student representatives and others involved with Native students. This method was undertaken in order that responses would convey a variety of opinions from various perspectives.

3. Sample Size

Limitation 12.4 (p.32) illustrates the difficulties involved in determining an accurate account of the Native student population at the University of Saskatchewan which makes it difficult to know the size of the sample relative to the size of the Aboriginal student population at the university. This makes it difficult to employ conventional methods such as random or systematic sampling (Hopkins and Glass, 1978). Through communication with various faculty involved with the education of Native students at the University of Saskatchewan, an attempt was made to determine the colleges where Native students were enrolled. Communication strategies, discussed later, were implemented to recruit volunteers from all qualifying colleges. The sample group was composed of fifty students. No restrictions were placed on gender, college, program type or year of study.

Questionnaires were distributed to individuals of the sample group who agreed to act as volunteers. Their responses to the questionnaire along with responses to open-ended questions gathered through seven interviews, constituted the data that were analyzed for this study. Students' comments were also elicited to provide more detailed information regarding their selection of responses. Interviewee comments were compared with students responses and comments to determine whether similar or different perceptions exist.

Forty questionnaires (an 80 percent response rate) were returned. One questionnaire was not included in the data analysis process for reasons which are explained later (p. 178). Therefore, 39 questionnaires and 7 interviews served as the basis for data analysis.

4. Data Collection Procedures

This section outlines the procedures involved in the collection of data for this study. Topics discussed include the development of the interview schedule (Appendix B, p. 220) and its administration to the interviewees. This was followed by the development of the research instrument. Questions formulated in the instrument were based on the review of literature (Chapter Two and Three) and statements made by interviewees. Although the questionnaire was divided into two sections (Part A and B), four central themes were emphasized: demographic information, respondents' experiences prior to university entrance, respondents' experiences at university, and respondents' opinions regarding initiatives which could be undertaken to improve the situation for Native students. An awareness of these issues will aid in the formulation of a response to the central question posed

in this study: **What factors cause difficulties for Native students pursuing a university education?** The procedure involved in pre-testing the research instrument with a group of students enrolled at the SIFC Saskatoon campus is described. Finally, the recruitment of volunteers and administration of the research instrument to this group of individuals is discussed.

4.1 The Interview Schedule

The emerging themes (academic and non-academic difficulties prior to university, difficulties at university and positive influences) contained in previous research (Chapters Two and Three) constituted the framework for the development of a semi-structured schedule of questions (Appendix B, p. 220) for administration to the interviewees. Faculty, staff, Native student representatives and others involved with Native university students agreed to act as volunteers. All questions were structured in an open-ended fashion to allow participants to expand on issues in which they had confidence and/or experience. The interview schedule was composed of eleven questions. Areas covered were: experience or expertise with Native university students; opinions regarding difficulties encountered by Native students; retention and success rates of Native university students; and perceptions of suitable actions which could be undertaken by individuals, groups, or the university which would improve the situation for Native students.

4.2 The Interview Process

As noted earlier, seven interviews were conducted with individuals who had experience working with Native students at the University of Saskatchewan. Each

individual was contacted by telephone to request their participation and to relay the general purpose of the study. Upon agreeing to be interviewed, a schedule of meeting times was established.

The interviews lasted 20-45 minutes depending on the details the interviewee wished to provide. Prior to the start of this process, a few matters needed to be addressed. The interviewee was given a further explanation of the purpose of the study, as recommended by Goetz and LeCompte (1984), and asked to read a letter (Appendix A; p. 211) which assured him/her of confidentiality (Bodgan and Biklen, 1982). The letter further requested participants to consent to the tape-recording of the interview. Six interviews were conducted with a single interviewee while the seventh interview involved the participation of two individuals at the request of the primary interviewee. Following completion of each interview, the interviewee was asked if he/she wanted a copy of the transcript. One interviewee requested and was later given a typed version (Appendix A, p. 213).

4.3 The Research Instrument

Topics contained in Chapters Two and Three along with opinions contained in the interview process, were the basis for constructing the underlying principles used in the development of the research instrument (Appendix C, pp. 222-226). Topics from both sources were incorporated into the student survey containing thirty-nine questions. The reasoning behind inclusion of this research technique was to gain first-hand knowledge of the identification of needs and opinions of Native university students as perceived by the students themselves.

The questionnaire was divided into two main areas: background (demographic) information and educational experience. These two sources were designed to elicit responses in four areas. As noted in Chapter One, the areas explored were background characteristics, educational experiences prior to university entrance, educational experiences while at university, and opinions regarding improvements for Native students. The questions were structured as closed and open-ended. Closed questions required participants to select one or more given responses. While the open-ended questions allowed individuals to provide more detail with respect to response selection or to state their opinion without first selecting a response.

4.4 Pilot Instrumentation

Ten university students enrolled at the S.I.F.C. Saskatoon campus were asked to respond to the questionnaire. This task was necessary to test the questionnaire's objectivity and simplicity. The Director of the College was contacted and mailed a copy of the research instrument along with a letter (Appendix A, p. 214) stating the researcher's request. Permission was granted to approach a specific class of students. Volunteers were informed that the information they supplied would be kept confidential. They were also given assurance that their input would be used only to improve the quality of the research instrument and would not be included in the data analysis segment of this study. Following the completion of this process, the questionnaires were analyzed. Suggestions for modifications were minor and involved only the re-

wording of thirteen questions. Consequently, the questionnaire was revised to incorporate the suggestions.

4.5 Recruitment of Volunteers and Administration of the Research Instrument

As noted earlier in this chapter, fifty volunteer student respondents were recruited to act as a sample group of participants in the study. The recruitment process consisted of a variety of methods: an advertisement (Appendix A, p. 215) was placed in the student newspaper, The Sheaf for two successive weeks (January 16 and 23, 1992); posters were placed in various campus buildings and hall ways (Place Riel Campus Centre, the College of Education, and the College of Arts and Science); information about the study was delivered to various professors (Appendix A, p. 216) who had Native students in their classes (Anthropology, Native Studies and Sociology) so that they could assist in volunteer recruitment; letters (Appendix A, p. 217) were sent to the Deans of four Colleges (Physical Education, Engineering, Agriculture and Dentistry) where Native student enrolment was very minimal; finally, contact was made with the directors of four Native oriented programs (Native Law, Native Nursing, I.T.E.P. and S.U.N.T.E.P.). Interested individuals were asked to contact the researcher at which time their name, phone number, college, and year of study was recorded. During this time a copy of the research instrument and consent form were submitted to the university ethics committee for approval. The approval was given to proceed in February, 1992, with the incorporation of minor additions to the consent letter (Appendix A, p. 210).

Participants were contacted to establish a meeting time and place. They were informed of the confidential nature of participation, that the process would take approximately one hour, and were issued a copy of the consent form (Appendix A, p. 211) which required their signature. All consent forms were retained in the researcher's file system. Some respondents completed the survey at this time while others wished to complete and return them at a later date. Participants were asked if they wished to see a summarized copy of the results. If this was their wish, they wrote their name and address on envelopes provided by the researcher. Forty questionnaires (an 80% response rate) were returned and constituted the data to be analyzed.

5. Data Analysis

Mr. Graham Walker, Administrative Assistant for computer support in the College of Education, was consulted and assisted in the data entry and analysis segment of the study. All responses to questions included in the student survey (except those which required written responses) were coded and entered into the university mainframe computer system using the SPSS program.

The results were analyzed using a number of statistical techniques described in Chapter One (p. 42). This procedure assisted in the organization, description and ability to summarize and simplify otherwise immense quantities of data (Hopkins and Glass, 1978). As well, findings were also substantiated or contradicted using respondent comments and interviewee statements.

Part A of the questionnaire served a descriptive purpose. Respondents were described based on the following independent variables: age, gender, marital

status, first spoken language, number of children and type of child care, living accommodations, academic performance prior to university entrance, admission type, college entered, program type, and year of study. Arriving at descriptive characteristics was accomplished through the calculation of percentages for each variable. While these findings were useful in describing the sample, they did not offer an explanation of emerging themes (academic and non-academic difficulties and positive influences).

The questions contained in Part B of the research instrument provided an opportunity for respondents to elaborate on their personal experiences prior to and during university. Results fostered the identification of the needs of Native students at the University of Saskatchewan through the examination of their experiences prior to university entrance, during their residence at university, and their opinions regarding measures which could be undertaken to improve the situation for Native students. Percentages, frequency counts, correlation coefficients, and rank orders were the statistical techniques employed. The use of percentages helped to illustrate the proportion of the sample which exhibited certain characteristics. Frequency counts were used to indicate the number of students who responded to specific items. The use of a correlation coefficient is a descriptive measure which summarizes and quantifies the degree of relationship between two variables. However, this statistic does not tell us whether other variables (other than those being examined) are responsible for the observed association (Hopkins and Glass, 1978).

The use of rank ordered statistics resulted in the depiction of variables (which were contained in multiple selection responses) in descending order of

importance. Questions One and Two of Part B required the participants to select and prioritize three responses. To assist in the collection and systematic arrangement of the data, each response was then scored and tabulated. Those responses which received high priority (Number One) were given a score of three; responses which were rated second (Number Two) received a score of two; and those responses rated third (Number Three) received a score of one (Waldram, 1986). The values for each item were added together. The final totals showed the priority rank for each variable (Lafond, 1988). Questions Eight and Thirteen of Part B, which required participants to measure the extent of a variable's influence (major, minor), were scored and ranked according to the number of responses for each variable.

Written comments from student surveys and interviewee statements also constituted data to be analysed. Student comments were reviewed and summarized for individual survey questions. The most frequent statements made that substantiated or refuted survey results are included in Chapter Five. The remaining, summarized statements are listed in Appendix D.

Interviewee transcripts were also reviewed. The most salient statements relating to the four central themes (discussed below) were extracted. These statements which support or disagree with student survey results and comments are included in the reporting of results (Chapter Five). Both forms of data collection enhance the description of findings. Implementing this procedure allowed for a comparative analysis (Chapter Six) of the similarities and differences in perceptions between both groups of individuals regarding the identification of the needs of Native university students.

6. Organization of the Reporting of Results

The researcher contends that the needs of Native students at the University of Saskatchewan are not being adequately addressed. This is due to the fact that this university, like other traditional universities, is based on European values and philosophies which are in contrast to Native values and philosophies. The contrast in cultural expectations may cause difficulties for Native students. The university, in operating from a Eurocentric or monocultural position, does not allow for the recognition of the distinct cultural characteristics of Native students or their unique academic and non-academic needs. Consequently, programs and services do not adequately meet their needs.

This study was developed to illuminate the factors that contribute to the attrition or retention of Aboriginal students at university. Such an identification should assist members of the university community as well as others involved with Native students in increasing their understanding of issues which confront Native university students. This understanding should encourage those individuals to implement appropriate measures to better serve this group of students.

The reporting of results (Chapter Five) involves two sources of data collection. The eight interviewees supplied responses to open ended questions which concentrated on their perceptions of the major and minor obstacles confronting Native students. As already noted, the sample group of respondents completed a questionnaire consisting of 39 questions. Open and closed questions were utilized to allow for the collection of statistics and the opportunity to provide greater detail in some areas. Demographic information along with the students'

perceptions of academic and non-academic issues and potential initiatives were the areas examined.

As discussed in Chapter One, the reporting of results is divided into four sections. Organizing the data in this manner will enable the researcher to more adequately answer the central question posed in this study: **What factors cause difficulties for Native students pursuing a university education?** The first section examines the sample in relation to their social, cultural and educational backgrounds. An examination of these variables will result in an understanding of circumstances or past events which may affect the academic performance of respondents. The second section examines the academic and career experiences of respondents prior to their entry into university. The literature shows that academic and career experiences, and awareness of university program options prior to university entrance may influence the respondents' selection of a particular program of study (Telidetzki, 1988; Guyette and Heth, 1983; Aitken and Falk, 1983). The third section discusses the academic, personal and social experiences of the respondents while at university. An examination of these variables should result in an increased understanding of the positive and negative issues Native students contend with while pursuing their studies. The final section discusses the initiatives which could be implemented to better assist Native students.

Throughout the reporting of results in Chapter Five, comments from respondents and interviewees will be integrated. This should result in an enhanced and more comprehensive description of results. The use of two forms of data collection should also illustrate to a greater degree the similarities and differences in perceptions between the two groups of individuals. This approach is

consistent with this researcher's claim that more attention by university personnel and others involved with Native university students should be directed to the identification, understanding and the implementation of necessary mechanisms to deal with Native students' needs.

7. Summary

This chapter explained in detail the conduct of the study from conception of the problem to the analysis of the data. This study was a descriptive study which used interviews and surveys as its source of data for analysis. Triangulation (p. 20) between findings from the literature and both sources of data collection was employed as a means of assessing the validity of findings regarding the factors that influence attrition or retention of Native students at university. This method also enabled the researcher to determine whether similarities or differences exist between the two groups of respondents.

Chapter Four provides extensive descriptions on all aspects of data collection and analysis. Sample size was also discussed. The development of the interview schedule and its administration to eight individuals was detailed. This was followed by a description of the procedures involved in the construction of the student survey and its pilot instrumentation to ten individuals. The recruitment and administration of the research instrument to fifty volunteers was documented. Finally, the various data analysis techniques used to formulate conclusions were explained. These techniques included percentages, Spearman Rank correlation, rank ordering, and cross-tabulations. Chapter Five examines in detail the results obtained following statistical analysis of the student surveys. Written responses

provided by students allows for further explanation and analysis of results. The inclusion of interviewee comments serves to demonstrate where similarities or differences exist between Native students' perception and those of the individuals who work with them.

CHAPTER 5

DATA ANALYSIS

1. **Introduction**

Chapter Five reports the results obtained from the two data collection instruments used in this study. Evidence will be presented in an attempt to formulate an answer to the central research question: **What factors cause difficulties for Native students pursuing a university education?** The formulation of an answer to this question is necessary as the researcher claims that the needs of Native students are not being adequately addressed at the University of Saskatchewan.

As noted in Chapter One, this study was designed to identify the academic and non-academic issues which confront Native students enrolled in programs at the University of Saskatchewan. There is no way to accurately determine the number of Native students enrolled at the University of Saskatchewan. While efforts were made to involve as many students as possible from all colleges and status groups, it is not known whether the students involved in this study adequately represent the entire Native student population. The relevant perceptions of Native students and other individuals (faculty, staff, student representatives and others outside the university) involved with Native students provide the data presented in this chapter. This chapter documents a description of the findings of the study. Notwithstanding the limitation discussed above, these

findings will form the basis for the conclusion and recommendations discussed in Chapter Six.

Chapter Five is divided into seven sections. To present the data in a more organized and structured manner, and to aid in the formulation of a response to the central question, four secondary questions (pp. 28-29) were posed. These questions are discussed in Sections Two to Five below. Section Two reports results which relate to the social, cultural and educational backgrounds of sample group participants (Secondary Question Number One). Results related to the academic and career experiences of respondents prior to university (Secondary Question Number Two) are presented in Section Three. Section Four documents the findings related to the academic, personal and social experiences of Native students during their residence at the University of Saskatchewan (Secondary Question Number Three). Section Five describes the initiatives which could be undertaken by the university to more adequately assist Native students (Secondary Question Number Four). Section Six presents additional comments of the sample group which were not included in previous sections. Finally, Section Seven documents the researcher's reasons for not including one individual's responses in the data analysis segment of this study.

As noted in earlier chapters, three types of data sources were employed in this study. Seven interviews were conducted with eight individuals (p. 91). Following transcription of these interviews, the most salient comments relating to the topics under study were extracted. These statements are included throughout the discussion of results. A review of these statements in the following discussion will illustrate areas where interviewees and respondents have similar or different

perceptions regarding the issues with which Native students must contend at university. Sections 5.5 and 5.8 are set aside to document the opinions of the interviewees regarding a number of issues. The completed questionnaires of 40 students (of which one was rejected, see Section Seven) also constituted data to be analyzed. A description of the statistical results for each variable (with supporting figures and tables in Appendix E) is presented in each section relative to questions posed in the student survey. Some questions in the student survey give individuals the opportunity to provide additional details. These comments are summarized with the most frequent statements included in the text of this chapter. The remaining summarized statements are included in Appendix D.

2. What were the social, cultural, and educational backgrounds of the Native students in this sample?

The first section of the research instrument (Part A) served a descriptive purpose. An overview of the results conveys a more complete picture of the sample group. Age, gender, marital status, Native status, language, children and child care, accommodations, academic average prior to university entrance, admission type, college entered, program type, and year of study were the variables examined. Percentages, frequency counts, and numerical counts were the statistical techniques used.

2.1 Age, Gender, Marital Status (Part A, Questions 1, 2, 3 and 4)

Twenty-three respondents (59.0%) were female, and 16 (41.0%) were male. The most frequent age group was 35 and older (Figure 1, p. 240). Previous

researchers such as Waldram (1986) and Richert (1987) have made claims that Native students tend to enter university at a later age than non-Native students. The above data supports those claims. A comment from an interviewee further substantiates this claim and illustrates some problems these older students may encounter:

....Many of them ...are adults. They have been out of school for a number of years ...they're older ...they're not as indoctrinated into the educational system. So, a lot of things that most students simply accept as the way things are, a lot of Native students have difficulty [with] ...they don't understand them...(Interviewee C).

Further analysis of the sample illustrates that a majority of single students (20.5%) were between 20-24 years old, while a majority of married students (25.6%) were 35 and older. Furthermore, a majority of male respondents (23.1%) were 29 years old and younger, while a majority of female respondents (33.3%) were 30 years old and older. The age of respondents was not a determining factor in program type selection (Table 1, p. 244).

Married respondents comprised 53.8 percent of the sample, while 46.2 percent stated that they were single (Figure 2, p. 240). Of those who were married, 52.3 percent stated that their spouse was attending an educational institution. Of those individuals, eight (20.5%) spouses attended university, one (2.6%) spouse was completing Grade 12, one (2.6%) spouse was attending Bible College, and one (2.6%) spouse did not list the educational institution.

2.2 Dependent Children and Child Care (Part A, Questions 7 and 8)

Individuals attending university while being responsible for children comprised 59.0 percent of the sample. Of this group, 70 percent were married.

Thirty percent were pursuing their education while fulfilling the duties of single parenthood. Five interviewees commented on the issue of single parenthood and university education, with one stating:

There appears to be a number of single parents ...which I realize introduces further difficulties for these studentsA general perception I have is that there appears to be more single parent mothers among the Native population than is true for the regular population (Interviewee G).

Of the single parent students, all were the sole supporters of their families except for one individual who received assistance from her former spouse.

The ability to pursue university studies and maintain adequate academic standing is a challenge for most individuals. However, for those individuals with dependant children the challenge becomes more important. These students must devote a significant amount of time to both their course-work and their children. Child care is a responsibility that also must be considered (Interviewee A2). Students must ensure that quality child care arrangements are in place, as one interviewee commented "....There's nothing more frustrating than a parent sitting in a classroom wondering how their children are being cared for instead of having quality, dependable child care" (Interviewee F).

The majority of respondents with dependents (25.6%) had two children (Figure 3, p. 241). It is also evident that a variety of child care arrangements are utilized (Figure 4, p. 241). Eleven respondents (28.2%) stated that they did not utilize any form of child care services. However, four of these families had children over 12 years of age. Another four families had children in both the six to 12 and over 12 age groups. It is quite probable that the older children cared for their

younger siblings. Finally, two respondents (5.1%) had children in the six to 12 age group; however, both individuals were married.

2.3 Housing (Part A, Question 9)

Adequate and affordable accommodations are important for persons attending university. Living quarters should be spacious enough to enable families to reside in an uncrowded atmosphere. The student should have a proper space to study, and such housing should be financially affordable. A majority of respondents (38.5%) resided in apartments. Living in a university residence was not reported by anyone. More respondents with dependant children (23.1%) resided in subsidized rental homes than in any other type of accommodations (Figure 5, p. 242). One interviewee commented that subsidized housing "...a lot of times ghettoizes where you are going to be living...". Another interviewee stated:

....There's low cost housing available ...some of it is pretty decrepid and some of it is pretty good ...a lot of [Native students] move into some pretty lousy homes. A lot are in Confederation Park. That area of town is not a university catchment area.
(Interviewee B)

2.4 Native Status (Part A, Question 5)

Status identification is important as financial assistance and the accessibility of certain programs and services may depend upon an individual's status. Status Indians comprised 89.7 percent of the sample. No individuals identified themselves as Non-status Indians. Three respondents (7.7%) indicated they were Metis and, although there was no category for 'Inuit', one individual (2.6%) identified him/herself as such.

2.5 Language (Part A, Question 6)

The ability to communicate in the spoken and written word is necessary to succeed in university. English is the language of instruction at the University of Saskatchewan. It was the first spoken language for 21 respondents (53.8%) of the sample (Figure 6, p. 242). Eighteen individuals (46.2%) listed a primary language other than English. Nine individuals (23.1%) in this group indicated dual language learning at an early age. Other primary languages identified by students included: Cree, Dakota, Inuit, Slavey, and French. Statements from two interviewees illustrate the difficulties of English as a second language:

You get a lot of students whose English is pretty rough. You know it's their second language and they haven't had a very good quality education in English. Most of what we do at this university... is linked to capabilities in the particular language of instruction which is English. There is a lot of emphasis on learning how to communicate in English, so these students are at a disadvantage if their second language is English and they haven't received a good enough education in it (Interviewee C).

and,

....A tremendous amount of students coming in, not just from the North but all over Saskatchewan, grew up in a non-English environment and they have English as a second language problems to overcome and work with (Interviewee F).

2.6 Admission Type (Part A, Question 11)

Twenty-five respondents (64.1%) entered university through regular admission standards, while 13 respondents (33.3%) entered under special admission criteria. One respondent (2.6%) did not know the admission type. A larger number of students (46.1%) who entered university through regular admission enrolled in regular stream programs than did those students (5.1%) who

entered university under special admission requirements. More students (28.2%) who were accepted under special admission criteria entered Native oriented programs than did those (17.9%) who were accepted under regular admission (Table 1, p. 244).

2.7 College and Program Enrolment (Part A, Questions 12 and 13)

The majority of respondents (64.1 percent) were enrolled in the College of Education and the College of Arts and Science (Figure 7, p. 243). Although the researcher was able to determine that there were a couple of Native students enrolled in the College of Engineering, they elected not to participate in the study. The lack of sample group respondents enrolled in some professional colleges is a characteristic which is also present in the Native student population. One Native interviewee commented that:

...all we are doing right now is graduating Arts and Science and a lot of Education students. We are not graduating hardly any Commerce [students] or engineers... [this is necessary] if our Native governments are going to be able to administer themselves. That would be an important step towards Native Self-Government. You can graduate all the teachers you want, it's not going to mean anything if you don't have any people that are going to look after our financial resources (Interviewee A1).

One half of the male respondents (20.5%) were enrolled in the College of Arts and Science while ten female respondents (43.5%) were enrolled in the College of Education (Table 2, p. 245). Special admissions was utilized to enter all colleges except Agriculture, Commerce, Dentistry, and Physical Education. However, the enrolment in these colleges was minimal. Upon examining the type of program respondents selected, it can be seen that approximately one half (51.3%) selected regular stream programs, while the other half (48.7%) selected Native oriented

programs (Figure 8, p. 243). One reason students enter Native oriented programs may be, as one interviewee commented, that "...it's safer and people there are comfortable". However, sixteen (41%) of those individuals were enrolled in Native programs within the College of Education.

2.8 Year of Study (Part A, Question 14)

Respondents were at various stages of program completion. There were more students in second year studies than in any other year (Table 3, p. 246). The age of respondents did not appear to have any significance when compared to year of study. The majority of married students (28.6%) were in second year, while the majority of single students (27.8%) were listed in the 'other' category. 'Other' may include enrolment in the studies leading to acquisition of a second degree or graduate work.

2.9 Summary

The majority of the sample (59%) were female students. One third (33.3%) of the sample was 35 years or older. Female respondents were more likely to be older than males. Over one half of the respondents were married (53%), and were more likely to be older than single students. Approximately 50 percent of married students indicated their spouse was attending an educational institution. Respondents with dependant children comprised 59 percent of the sample, of which 30 percent were single parents. Family size for the sample ranged from one to seven children. Respondents were more likely to have two children than any other number. Various child care arrangements were utilized, however, ten respondents

(25.6%) indicated they did not use any form of child care. Respondents were more likely to live in apartments (38%), however, the majority of respondents with dependent children resided in subsidized housing units. No respondents indicated that they resided in university residences. The majority of respondents (89.7%) indicated they were status Indians. A language other than English was the primary language for 46 percent of the sample of which 24 percent indicated dual language learning at an early age. One third of the sample entered university under special admission criteria and were more likely to enrol in Native oriented programs than respondents who entered through regular admission standards. Almost two thirds of the sample were enrolled in the College of Arts and Science (where the majority were male) and Education (where the majority were female). Nineteen respondents (48.7%) entered Native oriented programs. Respondents were more likely to be enrolled in second year studies. Interviewees discussed: age of students, single parenthood, child care, housing, and the need for increased numbers of Native graduates from professional colleges.

3. What were the academic and career experiences of the respondents prior to university entrance?

The second section of the research instrument (Part A, Questions 1 to 4A) contained the data which will answer the above questions. The independent variables discussed included: academic average prior to university, career planning and program awareness, reasons for attending university and reasons for program selection. Percentages, numerical counts and rank ordered statistics are the statistical techniques employed to arrive at results. Findings in this section

were also cross-tabulated with those obtained in the previous section to acquire a more comprehensive description. To enhance the findings, interviewee statements and student comments are also included.

3.1 Academic Preparation (Part A, Question 10)

Academic performance prior to university entrance may influence the student's type of admission, college selection, or program type selection. Five respondents (12.8%) had an average between 50-60 percent. An academic average between 60-70 percent was reported by 18 respondents (46.2%). Nine respondents (23.1%) reported their averages to be between 70-80 percent, and an average between 80-100 percent was reported by seven respondents (17.9%). Twenty three respondents (59.0%) entered university with averages of 70 percent or lower. Approximately 61 percent of individuals who indicated a primary language other than English entered university with averages of 70 percent or lower. Only two individuals (5.1%) in this group reported a high school average of 80 percent or higher. One interviewee alluded to the potential difficulties students may encounter as a result of inadequate academic preparation:

A lot of students comment that they are not academically prepared or may not have had the advantage of going through Grade 12 and then come in as a mature student, or have G.E.D. or A.B.E. education background. So, the transition from that area to a post-secondary level of study is one area that they find difficult (Interviewee A2).

One reason for the lack of academic preparation may be:

...I was told when I was eight years old that I was going to university...I had access to books... that orientation was there when I was quite young and for most [students] that I've worked with from the Indian communities, that orientation isn't there...so, I was prepared for university all the way through, but a lot of the Indian

kids aren't, and I think you have to acknowledge that...
(Interviewee B)

Excluding the College of Arts and Science and the College of Graduate Studies and Research, there were only seven respondents (18%) who entered university with averages of 70 percent or higher. An interesting finding involves the five respondents (12.8%) who reported an academic average above 70 percent that were admitted under special admission. Thirteen respondents (33.3%) who had academic averages below 70 percent entered Native oriented programs. Only six of the respondents (15.3%) who had averages above 70 percent entered Native oriented programs (Table 4, p. 247).

3.2 Career Planning (Part B, Questions 3 and 4A)

Adequate and appropriate career planning prior to university entrance can facilitate enrolment into programs which are suited to individuals' aspirations and capabilities. Only nine respondents (23.1%) indicated that they used career planning and counselling services in high school. The frequency of use of this service ranged from once a year to monthly. The majority of students sought counselling in Grades 11 and 12. Two individuals who did not utilize counselling services stated they were not useful and supplied the following reasons: "I was never interested"; "sometimes they were not very supportive"; and, "they thought I would end up in jail, so they left me for dead". One individual declined to provide a reason.

Students who utilized counselling services were enrolled in four colleges and three program types. Five respondents (12.8%) were studying education, two (5.1%) were enrolled in Arts and Science, and the Colleges of Nursing and Physical

Education each had one (2.6%) student. Four students (10.3%) were enrolled in the I.T.E.P. program, one (2.6%) in the S.U.N.T.E.P. program, and four (10.3%) were in regular stream programs. The students in Arts and Science, Nursing and Physical Education (44.4%) felt the counselling they received was very useful. Reasons given included: "encouragement to complete high school and acquire further education"; "set goals which could be met and encouragement to strive for more"; "provided ideas which I never would have thought of"; "expanded knowledge regarding universities and their programs". The education students (55.5%) felt counselling was only moderately useful. The reasons they gave included: "confirmed choices I had made"; "I used counselling once when it was required"; "I was just relieved to finish high school". The above data demonstrates that high school counsellors could play a more active role in preparing Native students for entry into a wider variety of professional colleges at university.

The awareness of a variety of program options enables students to select programs which they feel will result in a rewarding career:

...you have to let them know there are many things they can do. I get a lot of students from I.T.E.P. who come in and tell me that they don't really want to be teachers, but they kind of got pushed in that direction because it was an Indian program. If you are an Indian, you are supposed to go into an Indian program. We [also] get that...people come in and say 'they sort of suggested this what I should be doing because I am Native'....There is all this kind of pressure and I think the pressure comes from Bands, it comes from the F.S.I.N., its pressure that's exerted by the Indian College, post-secondary counsellors, and the Department of Indian Affairs, all of whom have the tendency to restrict the kinds of options that are available to students and to channel them into certain programs because they are Indian (Interviewee C).

Approximately one half of the respondents (48.7%) indicated they were aware of options prior to university entrance. One third of the sample (33.3%) were not

aware of various options, while seven (17.9%) were only somewhat aware of the options available to them (Table 5, p. 248). The majority of students enrolled in professional colleges were aware of program options. Regarding Native oriented programs, seven individuals (17.9%) stated that they were aware of options, nine (23.1%) were not aware of options, and three (7.7%) were only somewhat aware of program options. Of the nine individuals who sought career counselling in high school, four indicated they were aware of program options, three were not aware, and two were only somewhat aware of various program options.

3.3 Reasons for Attending University (Part B, Question 1)

Students have various reasons for wanting to pursue a university education. The three main reasons for this group of individuals were: interest in a particular career, future employment opportunities, and to obtain more education (Table 6, p. 249). Responses for those individuals who indicated other reasons can be found in Appendix D (p. 228). Seven (77.8%) of the nine individuals who sought career counselling in high school assigned various degrees of importance to the top ranked selections. Four respondents (57.1%) agreed that future employment opportunities was a contributing factor in their decision to attend university, while three (42.9%) respondents felt the need to obtain more education had some importance. Of the 19 individuals (48.7%) who indicated that they were aware of various program options prior to university entrance, 15 (79.0%) selected the first ranked selection (career), another 15 (79.0%) selected the second ranked selection (employment), and seven (36.8%) chose the third priority (education). It is of interest to note that 'influence from a counsellor or teacher' ranked second last.

3.4 Program Selection (Part B, Question 2)

Students selected particular programs of study for a variety of reasons. Respondents in this study were more likely to choose an area for interest and employment reasons (Table 7.1, p. 250). Other reasons not listed can be found in Appendix D (p. 228). Once again it is interesting to note that 'advice from a teacher or counsellor' received a low ranking. Encouragement from a program recruiter also received a low priority rank.

Examining the reasons for program selection according to college and program type enrolment yielded the following results: students enrolled in the College of Arts and Science, Education, Graduate Studies, Nursing, and Physical Education were more likely to select responses other than those listed for interest or employment more frequently than did students in the other four colleges (Table 7.2, p. 251). Students enrolled in N.N.A.P.N. (Table 7.3, p. 252) were the only ones who indicated program recruiting had an impact on program selection. One third of the I.T.E.P. students felt advice from a teacher or counsellor was influential while another five students (55.5%) indicated family and friends contributed to their decision. Although responses were minimal, students in all Native oriented programs (except N.N.A.P.N.) felt that the design of the program for Native students was an important consideration in their program selection. Individuals who did not utilize career counselling and planning in high school and those who were not aware or only partially aware of program options were more likely to select responses other than the top three priority selections (Table 7.4, p. 253).

3.5 Summary

The majority of respondents (59%) entered university with an academic average of 70 percent or lower. Thirteen respondents (33.3%) with averages below 70 percent entered Native oriented programs compared to six respondents (15.4%) who entered university with averages above 70 percent. Eleven individuals (28.2%) who reported a primary language other than English entered university with averages 70 percent or lower. Only nine respondents (23.1%) used career planning and counselling services in high school. The majority sought counselling in Grades 11 and 12. Five individuals entered the College of Education (four enrolled in I.T.E.P., one in S.U.N.T.E.P.). These individuals indicated counselling services were only moderately useful. Four enrolled in regular programs: two in the College of Arts and Science, one in Nursing, and one in Physical Education. They indicated that the counselling they received in high school was very useful.

One half of the sample was not aware of various options prior to university entrance or were only somewhat aware of options. Respondents who enrolled in professional colleges were more likely to be aware of various options than those students enrolled in Native oriented programs. The three main reasons for attending university were: interest in a particular career, future employment opportunities, and to obtain more education. 'Information from a counsellor or teacher' was again ranked second last by respondents.

Reasons for selecting a particular program of study evolved around interest or employment reasoning. Students in the N.N.A.P.N. program were the only ones to indicate that a program recruiter influenced their decision. One third of the

I.T.E.P. students felt that teachers and counsellors helped to influence their decision, however, this variable received a low ranking overall.

Interviewee comments included the following themes: a lot of Native students comment that they are not academically prepared, it must be acknowledged that many Indian students have not been prepared for university throughout life, and many Native students are channelled into Native programs because they are Indian.

4. What were the academic, personal and social experiences of Native students during their residence at the University of Saskatchewan?

The academic, personal, and social experiences of individuals have an impact on their performance and achievements at University. While these experiences may be similar for many students, they differ in kind and degree for Native students:

. . . You could categorize the problems Native students face as similar to the general student population looking at the surface of them. You just describe them and you probably could describe problems that non-Indians face that would sound a lot similar. But,...in a lot of ways [they are] very unique and very unusual. You just have to take into account the cultural differences to understand that they are really different...(Interviewee F).

This section examines academic and non-academic difficulties, helpful factors, cultural aspects, awareness and use of services, program awareness, continuing studies at another university or post-secondary institution, and dropping out of university altogether (student survey Part B questions 4B to 20). Question 14C is not included in this section, it's results are described in Section Six. The statistical techniques utilized to analyze the above variables include: correlation,

percentages, frequency counts, and rank ordered tabulations. Results of these independent variables were also cross-tabulated with dependent variables (student survey Part A) to arrive at more descriptive results. Interviewee statements and student comments were also included to enhance meaning, reveal contradictory views, and heighten importance of findings.

4.1 Academic Performance (Part B, Question 6, 14A and 14B)

The academic achievements of all students are important at university. Such accomplishments are beneficial for Native persons as their standard of living is improved and social problems decrease with heightened employment opportunities. Interviewee G commented that "...there is quite a drop in their marks from high school to university...". However, results of this study indicate a strong correlation between high school and university marks ($r = .9$). The majority of respondents (51.3%) reported academic averages at university between 60 and 70 percent (Table 8.1, p. 254). More females (43%) than males (31%), and a higher percentage of single students (44%) than married students (33%) received marks of 70 percent or higher. Table 8.1 (p. 254) provides evidence that more single students without children (45%) acquire averages above 70 percent than any other family structural group. It is also interesting to note that no married students without children reported averages above 80 percent. Students who entered university under special admission criteria were more likely (46%) to receive averages of 70 percent or higher than those who entered (36%) through regular standards (Table 8.2, p. 255).

Regarding year of study, respondents who fall within the 'other' category were more likely (66%) to achieve higher than 70 percent than any other group (Table 8.2, p. 255). All individuals in their first year of university reported averages below 70 percent. Students enrolled in regular stream programs were more likely (35%) to have averages above 70 percent than those enrolled in individual Native oriented programs although all I.N.E.P. students indicated averages above 70 percent (Table 8.3, p. 256). For those individuals who reported a primary language other than English, 61 percent received averages 70 percent or lower. Only one respondent acquired an average of 80 percent or higher.

One interviewee alluded to the fact that:

...One of the problems we are having is that the students admitted with averages between 65 and 74 percent are expected to perform up to the level of students who have averages of 74 percent and above, so I think they are at a disadvantage...(Interviewee G).

Two other interviewees provided a different insight in their statements that:

...Native students try to do the best that they can, but their best just doesn't come out in high marks...a lot of Native students see it as, "I got a degree, that's a success in itself..." (Interviewee A1).

and:

...You combine determination, belief in yourself, and hard work, and you can be a success...Success at university has nothing to do with having a high IQ or high marks...it has to do with determination, your goals, what you want, and what you really believe... (Interviewee D)

Ten respondents (25.6%) took extra non-credit classes when they encountered academic difficulties (Table 9.1, p. 257). The majority (60%) entered university through regular admission, 40 percent were enrolled in the College of Arts and Science, and 50 percent were enrolled in Native oriented programs. Thirty percent of this group stated that these classes were required by the university (Table 9.2,

p. 258). Two thirds of this group reported averages between 60-70 percent prior to admission to university. Another two thirds were admitted under special admission standards. Forty percent of the individuals who indicated taking extra classes was a personal decision were enrolled in the College of Arts and Science. Finally, 50 percent of this group was enrolled in regular programs.

4.1.1 Summary

A majority of respondents (51.3%) reported averages between 60-70 percent at university. It was also found that there was a high correlation ($r = .9$) between high school and university academic achievements. Female students, single students, and those students admitted under special admission were more likely to acquire averages of 70 percent or higher. Students in their first year of study and students enrolled in Native programs (except I.N.E.P.) were more likely to acquire academic averages below 70 percent. Sixty one percent of those respondents who reported a primary language other than English received averages of 70 percent or lower. Approximately 25 percent of the sample took extra non-credit classes when they encountered difficulties.

Interviewee comments indicated that students admitted with averages below 74 percent are expected to compete with other students, Native students try to do their best, and determination leads to success.

4.2 Difficulties Upon Entry (Part B, Question 12)

A large majority (79.5%) of respondents indicated they experienced difficulties upon entering university. Age and gender did not appear to be a

significant factor as over 75 percent of students in all categories experienced problems upon entry (Table 10.1, p. 259). Single students with children were less likely to encounter difficulties upon entry (71.4%) in comparison with the other three family structure groups (each over 80 percent). Over 80 percent of students with averages between 50 and 60 percent, and 70 to 100 percent prior to university encountered difficulties upon entry to university. Two thirds of the students with averages between 60-70 percent also reported difficulties. Eighty percent of students enrolled in first year studies encountered difficulties upon entry. There appears to be no significant difference between regular and special admission standards in relation to difficulties experienced upon entry to university (Table 10.2, p. 260). A majority of students enrolled in the Colleges of Arts and Science (75%), Education (77%), and Nursing (66%) did not encounter difficulties upon entry to university. This is in contrast to the other colleges where all students enrolled indicated they experienced difficulties upon entry to university. Students in the Native nursing program did not encounter difficulties upon entry; however, over 75 percent of respondents in other programs agreed they encountered problems (Table 10.2, p. 260). The most frequent problems students reported were: adapting to the university and city, returning to school after a lengthy absence, study skills, unaware of services, and assistance with housing. A list of student responses can be found in Appendix D (pp. 228-229).

Interviewee comments relating to the above concerns included:

...[The university is] a big place, but I don't think its any more intimidating to an Indian student than it is to some kid from rural Saskatchewan who comes from a school that may have fewer kids than the school the Indian went to. You come here and you get lost...It's a big place, everyone is confused when they come here, its not a cultural thing...(Interviewee B).

Others disagreed:

...This educational system is so foreign to [Native students] and they come from small communities to this big, big educational institution and they just feel dwarfed and lost...(Interviewee A1).

and:

This is quite a transition for them, coming from a small reserve, a small high school, or northern Saskatchewan, to come to this big university which is very frightening to many students...more so for Native students...(Interviewee G).

Other statements included:

...Many Native students are older and have been out of school for a number of years and they encounter readjustment problems... (Interviewee C).

...Many are from Northern Saskatchewan, they are a long way from home [and] they experience other types of difficulties - their remoteness, their distance from home, the lack of family support... (Interviewee G).

...There may be some degree of prejudice and discrimination against Native students by other students, maybe faculty - hopefully it doesn't happen from faculty, but it is very difficult to control this type of thing. But, in terms of being accepted by other students, I think there is a degree of discrimination and prejudice that does make it difficult for Native students...(Interviewee G).

...There's self-concept - I don't belong here, I'm not capable... (Interviewee D).

...There's a feeling out there in the Native community that people lack confidence. They feel that a place like this is out of their reach and they ought not to be looking at this as an option... (Interviewee E).

Native students experience lack of confidence...and yet, when I look at the general population, I don't see that, I see them as confident... (Interviewee D).

...There is a lack of an advisory role played by college advisors that head Native programs...when a lot of Native students come in, they go through an orientation - an orientation to the university, their program, and what to expect as a student. But, that's as far as it

goes. In terms of a support network...there isn't that much support [for] Native students...(Interviewee A2).

Finally:

...The major [difficulty we have] is the lack of support services at the institution. The institution is starting to take it reasonably seriously. They are starting to look at some extra services for Aboriginal students, but nothing really that should be there to the extent it should...(Interviewee F).

4.2.1 Summary

A majority of the respondents (79.5%) indicated they experienced difficulties upon entry to university. Male students were slightly more likely to encounter difficulties than females. Single students with children were less likely to experience difficulties than other family structural groups. Eighty percent of first year students encountered problems upon entry. Over 75 percent of students in Native programs (with the exception of N.N.A.P.N.) encountered difficulties. The most frequent problems reported by students were: adapting to university and city, returning to school after lengthy absence, poor study skills, unaware of services, and not receiving assistance obtaining housing. Interviewee comments were: Native students feel dwarfed and lost; older students encounter readjustment problems; students from Northern communities have unique difficulties; Native students must deal with discrimination; Native students have problems with self-concept and confidence; and the lack of support on campus.

4.3 Funding (Part B, Questions 10 and 11)

Many Indian Bands and Tribal Councils are beginning to administer their own post-secondary assistance programs. One interviewee commented:

...There is a lot of insecurity centred around funding because there is a lot of changes currently happening with the policy - the transfer of the policy from federal programming to Indian government programming...(Interviewee A2).

another stated:

...[Native university students have] a lot of people involved in their funding and [some] of these people have no idea what its like to be at university and they're not communicating well with each other...I have talked to some Band people regarding...[student] funding and they don't know what these [students] are going though. They don't understand. As far as they are concerned, its a free ride...[some are] really intelligent and capable people at the Band level, but they don't understand what these [students] are going through on campus, and they don't relate to them...(Interviewee B).

A third interviewee observed:

...Your going to have diversity in the way Bands handle things because each Band has their own philosophy, some Bands will agree to do things one way and other Bands will say "no, we don't agree with that philosophy." You have to recognize that as different governments, they have that right. That's a valid kind of right that they do have...It's not going to make it any harder for the students, it going to make it a little frustrating for the students to see that somebody sitting beside them is getting treated a little differently, especially if they are getting treated better...(Interviewee F).

Although Bands and Tribal Councils are becoming more involved in post-secondary education, there were more respondents (38.5%) utilizing Department of Indian affairs sponsorship than any other source of funding (Table 11.1, p. 261). Funding for students who indicated other sources were: Northwest Territories Government, spouse, themselves, and full-time employment with Band sponsorship covering tuition and books. Band and Tribal Council funding (each with 20.5%) were the second most frequent financial sources:

...the...benefits for Treaty Indians are good...that's something the non-Indian students don't have access to, but then, the Indian students are not likely to have any sort of family money behind them...(Interviewee C).

The inability of families to provide financial support is evident as only four respondents (10.3%) indicated this was a source of income for them. Table 11.2 (p. 262) illustrates that family support was combined with other sources of income:

...The lack of financial support from parents and relatives is there [this is something] the non-Indian students don't have. It's not that the parents or relatives don't want to help, its just that [because of] circumstances mostly beyond their control, they can't really provide a lot of help...(Interviewee F).

One reason for this maybe:

...The majority of Native students...come from a financially disadvantaged background. Most Native students that come to university don't have parents that can support them... (Interviewee A2).

Table 11.2 (p. 262) further illustrates that 12 individuals (30.8%) sought funding from more than one source. The majority of these individuals (50.0 %) were married students with children (Table 11.3, p. 263). Source of funding did not appear to be a significant factor in the type of accommodation students selected. The majority of individuals (60.0%) sponsored by the Department of Indian Affairs resided in apartments (Table 11.4, p. 264). Of the twelve respondents who indicated more than one source of financial assistance, 25 percent lived in their own home while another 25 percent resided in subsidized rental accommodations.

Regarding the adequacy of funds, one interviewee remarked:

...I know finances are always a big problem...[but] I think Native students receive enough funding...funding has improved so much. It's just a matter of saying "I can do it" - shopping differently and having a different lifestyle...(Interviewee D).

An overwhelming majority (74.4%) stated that the funds they received were inadequate (Table 12.1, p. 265). A lack of funds was viewed by respondents as

their primary difficulty for them at university (Table 13, p. 268). Sensing that the result would be a resounding "no" to the question of adequate funds, on interviewee stated:

...I think a lot of students greatly exaggerate their financial difficulties because all students make certain lifestyle decisions regarding the allocation of their...money...its the student condition, you just automatically complain...(Interviewee C).

However, this individual went on to say:

...I don't really know what its like to go to university and raise a family at the same time. I don't really know how adequate funding is for students...

Another interviewee provided a different perspective:

...I am remembering my days at university and so I have no problem with [students] philosophy because we've all been through that - a lot of us forget it and we never remember it. You have to remember these things and just appreciate that they're going through something you may have gone through 10 or 15 years ago and its current for them. It's not current for you, but its real for them so you have to deal with this real life...(Interviewee F).

This individual went on to say:

...the financial demands...are a bit different from the non-Native students and most people really don't appreciate that...

The most frequent reasons given by respondents for indicating funds were inadequate included: funds do not cover living expenses, funds are not enough to support a family, funds do no increase with inflation, funds are enough for bare survival, and, the lack of funds affects studies. A list of all comments can be found in Appendix D (pp. 229-230).

Individuals 20-24 years old were less likely to indicate that their funds were inadequate than any other age group (Table 12.2, p. 266). Marital status did not appear to be a significant factor with approximately 75 percent of students in each

group encountering financial difficulties. However, students with children were more likely to experience problems than those who did not have children. All single parent families and 81 percent of married individuals with children indicated funding inadequacies compared to only 55 percent of single students without children and 60 percent of married students without children (Table 12.3, p. 267). Interviewee F elaborated on the funding policy of the Department of Indian Affairs. Although Native communities are beginning to administer their own education programs, these facts are important to consider as 38.5 percent of this sample received funding from the Department of Indian Affairs. Furthermore, some Bands and Tribal Councils may wish to adopt policies similar to those of Indian Affairs:

...There's never enough money for anyone,...that's the age old question...There is probably sufficient funds for single [Treaty] students because a lot...do live at home. A lot of kids from the city live at home and they're still getting the same as someone who is coming in from the reserve which is very unfair...

...For married couples [who are Treaty], yes, because the system really works to their advantage where the student can claim the dependents [to determine the amount of financial eligibility] and the husband gets the income tax deduction...

and,

...For [Treaty] single parents, probably not...I don't think its enough. To expect them to pay the child care - quality child care, reasonable rent, and a minimum amount of things for the family...The students are forced to get subsidized day care [which] really restricts what you can do just by the amount [and] subsidized housing...it just reduces the students to living on a very minimal income. I have trouble with it especially when you consider other things like school supplies, school fees, and clothing. We have single parent students who have four and five children - and they are in high school. It's very frustrating for [the students] in the month of September to try and do a good job of providing for their family and at the same time pay their bills and get ready for school. I just don't believe that some of them actually succeed! (Interviewee F)

One interviewee commented that financial problems can get in the way of achieving one's academic goals:

...You can let financial problems consume you so that you can't even concentrate on school, and you don't do well...(Interviewee D).

4.3.1 Summary

More respondents were being sponsored by the Department of Indian Affairs (38.5%) than any other funding agency. Approximately 30 percent of the sample sought funding from more than one source; one half of this group were married students with children. The inadequacy of funds was reported by 74.4 percent of the sample. The most frequent reasons given by students for indicating that funds were inadequate included: "funds do not cover living expenses", "funds are not enough to support a family", "funds do not increase with inflation", and the lack of funds affects studies. Individuals 20-24 years old were less likely to indicate funds were inadequate than respondents in other age groups.

A majority of the interviewees (75%) discussed the issue of finances. Sixty-six percent of this group agreed that the lack of funds is problematic for students. Interviewee comments included: Indian Affairs' funding is adequate for single and married students but not for single parents.

4.4 Difficulties at University (Part B, Question 13)

Most students encounter problems during their studies at university. However, it is important to examine the problems Native students experience since their participation in university is on the increase:

...The percentage of success rates for Native students is...lower than the general population if you just look at the hard, cold statistics...[regarding Treaty students, the] required to discontinue [rate] is a higher percentage...[and] as far as graduating, no, the numbers aren't that high in the various colleges (with the exception of I.T.E.P.)...but that's indicative of the frustrations students have with the whole process there, that really doesn't understand their English as a second language dilemma, or their cultural diversity, or the demands they are experiencing from relatives and friends, and...personal problems...the frustrations they experience are a lot different than the non-Indian student and most people don't really appreciate that...(Interviewee F).

The use of a rank ordered statistical technique was employed to determine the degree of importance students assigned to 23 issues (Table 13, p. 268). Lack of funds was viewed as the primary concern. A detailed discussion of this issue can be found in Section 4.3 Funding (pp. 122-127). While student finances are beyond the control of the university, it is necessary to acquire an understanding of the implications of this matter as it does affect academic performance. Seventy five percent of the interviewees discussed the issue of funding. Sixty six percent of this group agreed that the lack of funds was a valid concern for these students.

4.4.1 Family Problems

Family problems were ranked second highest by the respondents. One reason for this may be (as Interviewee B pointed out) that a lot of Native students come from homes in trouble. Another interviewee stated:

...The majority of Native students...are from a disadvantaged background. They come from dysfunctional families such as parents that are alcoholics, single parent families, or students who have gone through the child welfare system...these considerations are not necessarily related to the academic...background, but...are not necessarily recognized by the institutions...whether the students may have had difficulties while growing up may reflect on how well the performance will be during his or her attendance at university...social problems are much more predominant among

Native people than non-Native groups and that is where the major difference lies...because they still carry that with them when they go to university...(Interviewee A2).

More support for this issue:

...Native students continue to have social problems...things don't change when you come to campus - these problems don't just disappear. They have families that are going through this, and they themselves have been going through this. When you have to deal with stuff like that outside your academic life, it contributes certainly...(Interviewee A1).

Another issue involves:

...Personal relationships with their spouse or someone who is really close to them, sometimes even family. That can be a problem if [a spouse] feel[s] threatened or doesn't really fully support what they are doing...But, when you look at it and really try to examine it, a lot of time they really haven't gotten that support in the first place. So, when they try to attend university, it becomes a real problem... (Interviewee D).

Still another interviewee stated:

...Some have families that don't really support them...(Interviewee E)

and related to this:

...The expectations that friends and relatives have of the students both when they are in the city and when they are home are a lot different than non-Indian students experience...(Interviewee F).

4.4.1.1 Summary

A lack of funds was viewed as the primary problem for Native university students, and family problems was ranked as the second greatest difficulty for respondents in this research. Interviewees stated that family problems exist for Native students because of the following: Native students come from troubled homes, they come from disadvantaged backgrounds, they continue to experience social problems while at university, they may experience problems in their

relationships, they may have families that are not supportive, and they may be raising a family while pursuing their studies.

4.4.2 Writing and Study Skills

The respondents ranked exam writing and writing papers third. Study skills was ranked fourth. For those individuals who reported a primary language other than English, 77.7 percent experienced difficulties writing exams, 72.2 percent writing papers, and 61.1 percent with study skills. Interviewee G stated that "... a lot of [Native] students comment that they are not academically prepared...". Interviewee E indicated these students may experience problems adjusting to study and managing their time. They may encounter other problems such as:

...How to do a research paper or writing skills. But [the study skills workshops] are not generally well received by the Native student population...(Interviewee A2).

One reason for this occurrence is:

...The way that student counselling runs the study skills workshops now, they are geared towards the majority population...they need to be modified and set up in a way that meets the needs of the target group...(Interviewee E).

Although exam writing, writing papers and study skills difficulties received high priority ratings from students, the lack of comments from interviewees indicated that either they do not view these as problem items for Native students, or they may not be aware of these problems. While there was no direct question posed to interviewees regarding these issues, they were given opportunities to discuss various topics. The interview schedule (Appendix B, p. 220) allowed

interviewees to comment on major issues confronting Native students, and other issues they may encounter.

4.4.2.1 Summary

Respondents ranked exam writing and writing papers as third in the area of difficulties while at university. Study skills was ranked fourth. Over 60 percent of the respondents who indicated a primary language other than English encountered problems in these areas. Interviewees commented that Native students feel they are not academically prepared; may encounter problems adjusting to studying, managing their time and writing papers; and the need to modify study skills workshops.

4.4.3 Other Difficulties

Finding affordable and adequate housing was tied for fourth rank. Once again, the people interviewed were unaware of the magnitude of difficulty this item posed for students. Interviewees B and F were the only ones to briefly mention this concern.

Only one interviewee alluded to the fact that Native students may encounter difficulties finding time to study. Interviewee C made reference to this issue in a statement related to single parents: "...they can't just go home at five o'clock and then work until midnight on their academic work...". Respondents, however, felt this was an important issue as 59 percent were in agreement.

Adjustment to university was a concern for 54 percent of the sample. One half of the interviewees also agreed that adjustment was a concern. One reason

for this concern may be (as Interviewee C indicated) that many Native students are older. A second reason may be that:

...I had some background coming to university, but Native [students] don't. It meant that when I was going through that period of adjustment in the first year - that every [student goes through regardless of their background] - it was easier for me...than it is for an Indian [student]...because my priorities were square and I was there to do my exams, to pass my courses... everything I did was geared to passing my year...that's all I had to consider... (Interviewee B).

As a result:

...Those that are able to get through that orientation hang in there and do very well and some don't...as a group, while Indigenous students share the same kinds of problems as the general student population, they add up in different ways and so you end up with the population of a group that in some ways has a harder time adjusting here because there are more of these kinds of problems... (Interviewee E).

Furthermore:

...[adjustment to the university] may be partly cultural, its a big step - a big transition from a small high school to the masses of students here...The Native students have a special need in getting adjusted to the university...(Interviewee G)

While 51.3 percent of the sample viewed health problems as a concern, and another 48.7 percent felt the impersonal university was an issue, not one interview candidate mentioned these factors as possible concerns for Native students. These issues were ranked seventh and eighth respectively by the respondents.

Too many responsibilities and "don't like professors or instructors" each ranked 9.5. Fifty seven percent of the interviewees commented on single parent student and their responsibilities. Interviewee E stated that some students are married with other responsibilities, and Interviewee A2 stated:

...A lot of Native students have families...when you're trying to balance responsibilities between home and school, that is a lot harder to do when you have families...

The following statement provides a different perspective:

...I think that with Aboriginal cultures...the family and the family grouping play a different role to a large extent...(Interviewee F).

Further to this:

...More so that the non-Indian students, the Indian students are more likely to have family obligations because of the importance of their extended families - I have a lot of students who are grandparents and are looking after their grandchildren... (Interviewee C).

The death of someone from a Native community holds a different meaning for Native people than it does for non-Native people:

...There are also other things going on in their mind or in their life. Like, if grandma gets sick. For an Indian [student], he's got to go home, he's got to miss his classes...Not so for white [students]. When my grandma died, I missed her funeral and when I told my [Indian] students that, many...were horrified. But, I had an exam...I had school so I couldn't go...(Interviewee B).

and,

...For a lot of non-Indians [death] is just a very easy thing to take, but its a different thing for Aboriginal culture. It's a lot more serious than it is for someone like me. A lot of people at the university really aren't sensitive to that, although it seems to be swinging a little bit where the university will understand and make allowances for the students...(Interviewee F).

Family responsibilities and others such as death within a Native community were the only items interviewees elaborated on. The possibility that students would not like their professors or instructors was not addressed by any interviewees. It could be that interviewees felt that there are no difference in this item between Native and non-Native students.

Participants in this study gave loneliness and English/language skills equal scores (10.5). However, interviewees differed on the loneliness item. Only one individual expressed the fact that this may be a concern. Furthermore, he limited his thoughts to students from the north and went on to state that they may be no further away from home than rural students. English/language skills was viewed as a problematic area by 37.5 percent of the interviewees. Native students may have grown up in a non-English speaking environment, and, English is their second language. Fifty percent of those respondents who indicated that English was not their first language encountered problems in English/language skills.

Therefore:

...Second language work is really necessary at the University...with the group of students we see now, English as a second language was a unheard of concept back 10 or 15 years ago, so, these students grew up in an environment in school where the dilemma with struggling with English was never really addressed properly. Consequently, their writing and grammatical skills are very poor... (Interviewee F).

Another interviewee provides a different prospective:

...There's a language thing...that...I think has created some Indian [students] who are more conceptual than white [students]. So, [for] an Indian who walks into a class where you think things through, he's going to do okay. But, when he walks into a class where the prof says, "You've got to memorize this, this, and this, then he has problems..." If I go talk to an Indian Band Chief about problems, he immediately puts things into a broad perspective. He doesn't talk about little Joey who threw a rock through a window, he talks about young people on the reserve, or what's going to happen to my people...that's what he'll talk to me about. I think that sometimes that sort of difference in our thinking isn't acknowledged and because the white people control the educational system, that's what they see as right is kind of put first...(Interview B).

Upon statistical calculation, science skills, a lack of academic support, and a lack of personal support all were ranked at 11.3. The low priority given to science

skills difficulties may not be an indication that Native students do not have problems in this area. Rather, this result is indicative of the fact that few Native students enrol in programs with a heavy science component:

...They may go into programs with a high Native enrolment where it is safer and people there are comfortable...(Interviewee E).

such as:

...The college of arts and science [through] the affirmative action program, and the college of education where they have the special Native teaching programs...(Interviewee G).

But:

...How many [students] graduate from high school and then I.T.E.P. and don't even go to a school, or if they do, they teach for one or two years and then leave...(Interviewee B).

There are:

...Some [Native] students are trying to get into dentistry, medicine, commerce, engineering, and so forth, but at the present time, these other colleges do not have an affirmative action program...(Interview G).

However:

...The science and mathematical components of the educational system for many Indians is relatively weak. That probably explains to a great extent why we don't find many Indians in the physical sciences, or engineering, or something like that...(Interviewee C).

The fact that both personal and academic problems appeared in the top five ranks of this scale indicates that Native students could use counsellors in these areas. However, these students may be reluctant to utilize the available services because:

...it is very difficult for the student to go to non-Indian counsellors and really feel like they're understanding where [the student] is coming from and have that confidence in them. If you want someone to be working for you, you have to have that confidence in that person on the other side of the desk - that they're really understanding what you are experiencing. They

may not have experienced it, but they have the empathy and sympathy that they can understand and relate to it. Most non-Indian counsellors don't really have that...(Interviewee F).

Other areas examined were: living in the city, classes, babysitting, no place to study, an 'other' category and math skills. Thirteen respondents (33.3%) indicated they do not like living in the city, while another 13 indicated they did not like their classes. While this number is minimal, it comprises one third of the sample and should be viewed as an area of concern. However, not one interviewee felt it necessary to comment on aspects related to these items. Eleven respondents (28.2%) indicated child care was a problem. While a majority of interviewees discussed families, family responsibilities, and the issue of single parenthood, only two interviewees indicated that child care may be a concern for students.

Ten individuals (25.6%) indicated that having no place to study posed problems for them, however, only Interviewee D indicated agreement. Student concerns listed in the 'other' category can be found in Appendix D (p. 230).

Math skills problems were rated last by the respondents. This extremely low rating does not necessarily indicate that Native students do not encounter difficulties in this area, but rather, that few students enrol in programs which have a high concentration in math. Reasons may be similar to those expressed for science skills (p. 135-136).

4.4.3.1 Summary

Interviewees were unaware of the magnitude of the difficulty students encountered finding affordable and adequate housing or finding time to study. The level of agreement between interviewees (50%) and student respondents (54%) was

equal regarding adjustment to university. Interviewee comments regarding this area of concern were: Native students are older, many Native students are not being prepared for university at a young age, and Native culture is a contributing factor. Approximately 50 percent of the sample indicated health problems and an impersonal university setting were problematic areas. Interviewees discussed the issues of single parenthood, balancing responsibilities between home and school, and issues such as death. Loneliness and English/language skills were rated equally (at 10) by respondents. Fifty percent of those students whose primary language was not English experienced difficulties in this area. Thirty-seven percent of the interviewees felt English/language skills was an area of concern. Science skills and a lack of academic and personal support were ranked at 11. One reason that science skills received a low rating may be because very few students pursue that area of study. One reason respondents ranked academic and personal support low may be because they are reluctant to use such services.

4.5 Overall Summary

Native people encounter a whole new experience upon entering university. For some, university provides a positive experience but the majority encounter many difficulties. This section examined the experiences and difficulties that Native students face at the University of Saskatchewan in the areas of academic performance, difficulties upon entering university, financial issues, and difficulties while attending university.

In the area of academic support, it was found that female students, single students and students admitted under special admission were more likely to

acquire averages of 70 percent or higher; and first year students and students enrolled in Native programs (except I.N.E.P.) were more likely to acquire averages below 70 percent. Interviewees stated that students with averages below 74 percent are expected to compete with other students but that determination leads to success.

A large majority of respondents (81.5%) indicated they experienced difficulties upon entering university. Eighty percent of first year students encountered problems upon entry as did 75 percent of students in Native programs. Interviewees stated that older students and students from northern communities have problems adjusting and that Native students encounter discrimination.

A majority of respondents (74.4%) viewed inadequate funding as their primary problem. They stated that the funding did not cover living expenses and does not increase with inflation. Sixty-six percent of the interviewees agreed that a lack of funds is a problem for Native students. Those that disagreed felt that Native students receive enough funding and exaggerate the problem.

Other problem areas reported by respondents included family problems, poor writing and study skills, problems adjusting to university, health problems, an impersonal university environment, loneliness, poor English/language skills, poor science skills, and a lack of academic and personal support. Interviewees agreed with and commented on most the these issues, but also discussed single parenthood and balancing responsibilities between home and school as problem areas.

4.6 Who Assists With Problems (Part B, Question 15)

Eight groups of individuals were analyzed to determine the persons whom students approach when they encounter difficulties. Friends, parents and relatives, and professors were the most frequent (Table 14.1, p. 269). The majority of students in the Colleges of Arts and Science, Education, Dentistry, Physical Education, and Graduate Studies discussed problems with friends. The majority in the Colleges of Agriculture, Commerce and Law sought support from professors. Students in nursing were more likely to approach parents and relatives. Interviewee F stated: "I think in a lot of cases, friends and relatives do provide a lot of support." Another individual elaborated on this fact by stating:

...Sometimes they need somebody when they're feeling really down and ready to quit. Somebody in there saying "You can't quit, you've gotten this far and you can do it. so why quit now. I believe in you." And, there are people who do that here on campus - your friends your professors, your counsellors - whoever you've chosen... (Interviewee D).

Further analysis was conducted to determine whether program type influenced selection of support (Table 14.2, p. 270). All students enrolled in S.U.N.T.E.P. utilized friends and half of these held discussions with professors. Sixty six percent of students in the I.N.E.P. program sought assistance from their friends and spouse. Parents and relatives, spouse, and professors were used by the Native law student. The majority of students in the I.T.E.P. program discussed problems with parents and relatives, friends, and professors. The majority of students in the Native nursing program turned to parents and relatives for support. Students in regular programs were more likely to discuss issues with their spouse and friends.

A list of the 'other' types of support (which was utilized by approximately 25 percent of the sample) can be found in Appendix D (p. 230).

Only 25 percent discussed issues with counsellors, while two individuals (5.1%) approached their clergy. Finally, 12.8 percent of respondents discussed their problems with no one. Although the preceding discussion demonstrated that Native students experience a variety of academic and non-academic problems, results from this discussion indicated that students are more likely to seek non-academic forms of support. On this topic, one interviewee stated:

...Native students are reluctant to use campus services...I don't see as many Native students as I would like to, particularly if they are having trouble. For varied reasons, they may be reluctant to see anybody and they get further and further into trouble...
(Interviewee G).

4.6.1 Summary

Respondents selected friends, parents and relatives, and professors as the individuals they discussed problems with most frequently. Only 25 percent of the students held discussions with counsellors. One interviewee stated that students are reluctant to use campus services.

4.7 Helpful Factors (Part B, Question 8)

The preceding discussion found that Native students are more likely to utilize non-academic means of support when they encounter difficulties. That finding explains why respondents indicated that family/relative support and friends at university were their two most helpful factors (Table 15.1, p. 271). Age did not appear to be a factor in students selection of helpful factors. Males were more

likely to state that class/university environment (68.7%) and faculty/counsellor support (43.7%) were helpful than were female students (47.8% and 43.4%). Indian and Metis students found all categories helpful while the Inuit person indicated that non-academic support was helpful. Students who were single with children were more likely to find class/university environment and faculty/counsellor support helpful than any other family structure group. All students in the Colleges of Agriculture, Law and Nursing, and a majority in the College of Education (61.5%) found the class/university environment to be helpful. Students in the Colleges of Agriculture and Nursing and a majority of those in the College of Education found faculty counsellor support helpful. No students in the Colleges of Dentistry or Physical Education found either factor helpful. A majority of students in all Native programs, and only 40 percent of students in regular programs indicated the class/university environment was helpful. A majority of students in all Native oriented program (with the exception of I.N.E.P. at 33.3%), and only 25 percent of students in regular programs indicated that faculty/counsellor support were helpful. Only one interviewee commented on the university environment:

...I work at making university a friendly place for Indian students - a place where they'll feel comfortable, where they feel like they have a contribution to make, that they can be a success here...
(Interviewee D).

One reason for the low rating of faculty/counsellor support may be:

...Most of the counsellors [and faculty] that work in institutions...don't have the training or sensitivity to really empathize with [Native] students - to understand for example the English as a second language problems, or the culture, or family pressures that are on the student...(Interviewee F).

Seventeen respondents (43.5%) indicated other factors which encouraged them continue their studies (Appendix D, p. 231).

4.7.1 Summary

Respondents indicated that support from family, relatives, and friends at university were the most helpful factors. Male respondents and single parent students were more likely than females or other family structural groups to indicate that the class/university environment and faculty/counsellor support were beneficial factors. Other factors which were helpful for 43.5 percent of the sample included ensuring a future for children, ambition, and goals. One interviewee mentioned university environment, while a second discussed the lack of training for counsellors.

4.8 Accessible University (Part B, Question 18)

A majority of respondents (69.2%) felt the university was accessible. Eleven individuals (28.2%) felt it was not accessible and one person (2.6%) did not respond to this question. Statements made by students who answered yes to this question included:

- if individuals find out what programs and organizations are available (Respondent #9, 14, 16, 24)
- doors have been opened (Respondent #7, 15)
- much more so than in the past because of more Aboriginal instructors and Indigenous student services (Respondent #13)
- access/affirmative action programs (Respondent 19, 35)
- very easy to obtain information (Respondent #2)
- registration not problematic (Respondent #2)
- ISC Council office (Respondent #6)
- everyone I have met (Native or not) is helpful (Respondent #10)
- interaction of all ethnic groups are available (Respondent #11)
- seems to be a sense of Native awareness and revitalization on campus (Respondent #12)
- to some degree (Respondent #18)
- weekly meetings at arts and science (Respondent #21)
- you can get anywhere you want (Respondent #22)
- people make me feel welcome and are willing to help (Respondent #27)

- often offered extra help - almost like don't let the token Native fail (Respondent #30)
- I have no problems (Respondent #32)
- I have no problems adjusting to regular programs in art (Respondent #36)
- equal opportunities as the other students (Respondent #37)
- affirmative action should be expanded to other colleges (Respondent #38)
- access to information through Tribal Council and Band office (Respondent #39)

The above statements demonstrate that the university has made an effort to become accessible to Native students. However, eleven individuals (28.2%) continue to maintain that the university is not accessible. Sixty percent of individuals 25 to 29 years old indicated the university was not accessible. This number decreased among older students (Table 16.1, p. 272). A majority of male students (Table 16.1, p. 272), single students, and Metis (Table 16.2, p. 272), also agreed university was not accessible. A majority of students in the Colleges of Agriculture, Law, and Nursing (Table 16.3, p. 273) felt the university was not accessible. Students in all Native oriented programs (with the exception of I.N.E.P.) viewed the university as inaccessible in contrast to seventy five percent of students in regular programs who stated the university was accessible (Table 16.4, p. 273). Respondent comments related to the inaccessibility can be found in Appendix D (p. 231).

4.8.1 Summary

Although the university has implemented measures to improve access for Native students, there continues to be some individuals (28%) who maintain the university is inaccessible for Native students. Individuals who believe that the university is inaccessible discussed racism, cultural stigmas, entrance standards, and pre-university education. Positive responses from students included initiatives

such as affirmative action and Indigenous student services as well as Aboriginal instructors.

4.9 Cultural Retention (Part B, Question 19)

The University of Saskatchewan delivers programs of study to a variety of cultural and ethnic groups of students. The ability to maintain one's culture during their studies is important for retaining identity and the continued maintenance of cultural diversity.

An overwhelming majority of respondents (92.3%) indicated they could retain their culture while attending the University of Saskatchewan. Two respondents felt they could not retain their culture, and one individual did not respond to this question. Two interviewees discussed the cultural conflicts Native students may encounter:

...When Native students come here, they see everything from the dominant society's point of view...everything is presented to you in a different way than you see the world. For example,...[some students say] "holy smoke, this is really different from the way I was brought up and how I'm supposed to see the world"...(Interviewee A1).

and,

...What I see is, the Indians who have been successful - they're basically white guys. We have white Indians so to speak... (Interviewee B).

However, a third interviewee felt differently:

...Most Indian people in this country are bicultural now in Anglo-Canada as well as Indian culture. When they come to university they have to learn a new set of rules and these are cultural rules that are laid down by the Anglo-Franco culture of this country about how university is run, about the process of education itself, and they have to learn those rules, but, so do the non-Indian students. When a student comes to the university, we're not saying, "you have to forget your old ways". And, its not different with non-Indian

students. They have to learn how to make oral presentations, how to write papers, read, and research. These are skills everyone has to learn when they come here. It doesn't mean they have to change their personality or their culture. It just means they are learning another way of doing things. If they want to be successful at university, they have to master that way...They don't lose any aspect of their culture by being here, they gain aspects of somebody else's culture...(Interviewee C).

The most frequent reasons given for cultural retention were because of the Native oriented programs, the availability of Native councils and activities, and culture as an individual aspect. Respondent comments are listed in Appendix D (pp. 231-232).

The two individuals who indicated that they could not retain their culture at the university supplied the following reasons:

- because there is so many new things to learn and it is difficult to keep the Native perspective in view and sometimes post-secondary education is a culture all to itself. (Respondent #33)
- at least not at the university. Very little cultural events take place. The ISC has some events but little goes on campus. (Respondent #34)

4.9.1 Summary

Approximately 92 percent of the sample indicated they could retain their culture while at university. This group indicated that Native oriented programs, the availability of Native councils and services, and culture as an individual aspect contribute to cultural retention. However, some students stated that there is a need for more support in cultural areas. Those individuals who maintained that cultural retention is not possible at the university stated that it is difficult to keep a Native perspective, and that there are very few cultural events on campus. One interviewee maintained that Native people do not lose aspects of their culture

while at university. Another felt that successful Native students have conformed to European standards. A third individual felt that everything at university is presented to Native students in a different perspective.

4.10 Cultural Alienation (Part B, Question 20)

While the majority of respondents stated the university is accessible, and that they can retain their culture, one third of the sample felt alienated from the culture of the University of Saskatchewan. One interviewee expressed the opinion that:

...None of [the Native] students would be at the U of S if they were not able to function in non-Indian society...most of the students that are here are quite competent to move in the non-Indian cultural milieu. They don't have as much experience in it as the non-Indian person, but the simple fact that they had the where-with-all to apply to this university - that it was an option they actually considered and followed through - indicates that they are quite capable of functioning here...(Interviewee C).

However, having the desire to apply to university, and the ability to function does not necessarily facilitate feelings of acceptance and comfort. Sixty percent of students between the ages of 25 and 29 categorized themselves as culturally alienated. This percentage declined as the students ages rose - only 15 percent of respondents 35 years or older felt culturally alienated. There were no significant differences between males (37.5%) and females (30.4%) regarding this variable. A higher percentage of married students (47.6%) than single students (16.6%) experienced feelings of cultural alienation. Thirty-seven percent of status Indians experienced feelings of cultural alienation. Twenty five percent of respondents enrolled in the Colleges of Graduate Studies and Arts and Science, and 30.7 percent of those enrolled in the College of Education indicated they were

culturally alienated. Regarding colleges with minimal Native student enrolment, respondents in the Colleges of Law, Physical Education and 66 percent of Nursing students expressed feelings of cultural alienation. Students enrolled in the other colleges indicated they did not experience such feelings. Approximately 54 percent of individuals enrolled in Native programs responded affirmatively to the question of cultural alienation. All students in the Native nursing program experienced such feelings, while all students in the Indian and Northern Education Program did not. Not one interviewee commented on this issue; however, students supplied many responses. Respondents indicated that they felt different, were treated different, or were not understood. Others stated there is no cultural unity, Native students rarely get together, or there were not many other Native students in respondents' college or program (Appendix D, pp. 232-233).

Although there was no direct question posed related to racism, some students alluded to this issue. One interviewee stated:

...There seems to be this attitude towards Native students that [non-Natives] see them as a threat - Native students are not made to feel as welcome as they should be (Interviewee A1).

Two other interviewees commented on this issue, although they only focused on one aspect:

...The Indian [students] get funded and [some people] get kind of jealous (Interviewee B).

...I know there are statements made by particular students and I've heard these myself about Native students getting the funding which many people object to. These other students have said, "Well, we're paying our own way, why don't the Native students?" I've tried to explain to them that after years and years of oppression, discrimination, and so forth, I think we do owe them something. And, it's one of their rights which is still being worked out.

This individual went on to say:

...There may be some degree of prejudice or discrimination against Natives made by other students, maybe faculty, and hopefully it doesn't happen from faculty, but it is very difficult to control this type of thing (Interviewee G).

4.10.1 Summary

One third of the sample felt culturally alienated at the university. A majority of respondents were 25-29 years old, married, or enrolled in Native programs. Twenty-five percent of students in the Colleges of Graduate Studies and Arts and Science, as well as 30 percent of the Education students, felt culturally alienated. One interviewee felt that Native students can function at university. However, others stated that Native students are not made to feel welcome, their may be prejudice and discrimination, or jealousy. Respondents who reported feelings of cultural alienation stated that they feel different, are treated differently, that others do not understand, and that there is no cultural unity among Native students. Respondents who did not feel culturally alienated stated that they take pride in and have an understanding of their own culture, that many Native students associate with each other, that they get along with everybody, that they have family support, or that they did not know or did not follow traditional Indian culture.

4.11 Campus Services (Part B, Questions 16 and 17)

The University of Saskatchewan offers a variety of services to assist students who experience difficulties. Many services are in place to assist the general student population; however, there are some services established specifically for Native students. The awareness or use of such services can greatly

assist students who experience both academic and non-academic difficulties while at university.

A large majority of respondents (71.7%) indicated that they were aware of various student services on campus. All students in the Colleges of Agriculture, Dentistry, and Physical Education, as well as 75 percent of those enrolled in Arts and Science and Graduate Studies were aware of services (Table 17.1, p. 274). Less than 70 percent of students in the other colleges were aware of services. Students enrolled in the S.U.N.T.E.P. programs and regular programs of study were more likely to be aware of the various services than students in other Native programs (Table 17.2, p. 274). The services of which respondents were most aware of were: Student Counselling, the Student Help Centre, and the Indigenous Student Resource Centre (Table 18.1, p. 275). Although respondents cited 30 services, it is evident that the awareness level is low - only 25.6 percent of the sample group were aware of the most familiar service (Table 18.1, p. 275). It is interesting to note that three of the five services that respondents were most aware of are structured to meet the needs of the general student population. It is further evident that less than one third of the services that students listed are Native oriented services.

In previous sections, it was determined that a large majority of students encountered difficulties while at university; however, only 15 respondents (38.4%) indicated they sought assistance. Twenty-two individuals (56.4%) stated that they did not use campus services, and two students (5.1%) declined to respond. The services most utilized were: The Indigenous Student Council, Indigenous Student Resource Centre, I.T.E.P. Counsellors, and Student Health (Table 18.2, p. 276).

Respondents were more likely to use Native structured services (three of the top five services used were set up for Native student use) than those established for the general student population. It is interesting to note that students utilized some services which they did not list in the previous section, and that 35 percent of the services utilized were geared for Native students. Regarding the use of services, one interviewee commented:

...Many Native students simply don't use [Student Counselling] and we see that in other areas as well. When its a particular Native program, then you are more likely to see Native students using it. (Interviewee C).

Thirteen individuals reported that the services which they used were helpful, and their reasons are listed in Appendix D (p. 234). The two individuals who did not find the services helpful stated:

- no follow up (Respondent #28)
- the counsellor at the counselling centre was young, white, naive. I feel as if I might as well talk to a Martian. (Respondent #14)

Regarding the latter statement, two interviewees commented:

...Native students don't tend to use the services at student counselling because they think its not for them, or they think they won't be comfortable, or they think they will be one in a large group of white people and they won't know how to talk, or they won't have anybody to relate to (Interviewee E).

and

...I don't think Indians get good counselling from student counselling, they don't have a clue about Indian culture...If I'm an Indian culture...If I'm an Indian student and I go to an elder, he'll tell me what to do. He'll say, "You should do this, this, and this". When it comes to student counselling, they won't tell you what to do, but that you should discover this yourself. Well, that's fine for my culture because I am geared towards that. I'm trained toward that way of thinking. But, if I was trained to a different way of thinking, I'm not going to relate to this type of counselling, or I'm not going to relate to this counsellor (Interviewee B).

Regarding the Indigenous Student Resource Centre, one interviewee stated that when Native students realize that it is a service they say:

...Hey, there's someone that's going to help me and they'll know where I'm coming from as a Native person (Interviewee A1).

The reasons why some Native students did not seek assistance when they encountered problems are varied. Table 19 (p. 277) illustrates the priority ranking (according to the frequency of selection) of reasons outlined in the student questionnaire.

It is interesting to note that "not being understood because I am an Indian" was selected by only 10.3 percent of the sample. Other reasons students did not seek assistance are listed in Appendix D (p. 234).

4.11.1 Summary

Approximately 70 percent of the sample were aware of campus services. However, only 25 percent of the sample was aware of the most familiar service cited. Students enrolled in the S.U.N.T.E.P. or regular programs were more likely to be aware of services than students in other programs. Students enrolled in the Colleges of Commerce, Education, Law and Nursing were less likely to be aware of services than students in the remaining colleges. Only 38 percent of the sample sought assistance. The services most utilized were: the Indigenous Student Council, the Indigenous Students Resource Centre, I.T.E.P. counsellors, and Student Health. The reasons which respondents indicated that services were helpful included: they provided support, they helped students to understand problems, they provided information, they were a socialization outlet, they offered program enhancement and maintenance of health.

The individuals who indicated that services were not helpful stated that there was no follow-up and the counsellor was non-Native and could not understand. Students who did not use services when difficulties arose stated that they could sort out their own problems or that they received assistance from family and friends. The issues discussed by the interviewees included the idea that Native students are more likely to use services if they are Native services (such as the Indigenous Students Resource Centre) and Native students do not use services for a variety of reasons, an example being they do not receive good counselling at Student Counselling.

4.12 Program Awareness (Part B, Question 4B)

Thirteen individuals (33.3%) indicated that they were not aware of program options other than the one which they entered while seven others (17.9%) stated they were only somewhat aware of other program options (p. 235). At the time they agreed to act as participants in this research, six (15.4%) maintained that they were still unaware of various options. One half of this group were in their second year at university. The remaining 50 percent were in their third year. Two individuals (5.1%) were enrolled in the College of Arts and Science, another two were studying Education, while the Colleges of Law and Nursing each had one student (2.6%) who was not aware of options. Three respondents (7.7%) were enrolled in regular programs of study while the remaining three were enrolled in the S.U.N.T.E.P., I.T.E.P., and Native Nursing programs.

4.12.1 Wish to Enter Different Program (Part B, Question 5)

Nine respondents (23%) indicated that they wished they had entered a different program of study. Females (30.4%) were more likely than males (12.5%) and single respondents (44.4%) were more likely than married respondents (4.8%) to answer affirmatively (Table 20, p. 278). Year of study did not appear to be a significant variable as two students in each category except for second year (represented by one individual), wished they had entered a different program of study. The majority of students (five) in this group were enrolled in the College of Education. Two were enrolled in the College of Arts and Science, while the Colleges of Graduate Studies and Nursing were each represented by one student. The majority of students (five) were enrolled in Native education programs. Four respondents were enrolled in regular programs. The most frequent reasons given for wishing to enter a different program were because of a different interest or the wish to pursue studies in a specific area (Appendix D, p. 235).

The majority of students who indicated that they did not wish to enter a different program (ten) stated they were happy with what they were doing. Seven others stated that they were studying in their field of interest. Other comments are listed in Appendix D (p. 235).

4.12.2 Summary

Approximately 50 percent of the respondents were not aware of various program options at the time they applied to university. At the time of this study, 15.4 percent were still unaware of options. All students in this group were in their second or third year of study. Twenty-three percent of the sample wished they had

entered a different program of study. Individuals most likely to consider this option were: female, single students, enrolled in the College of Education, and those studying in a Native program. Reasons supplied by respondents for considering a change included a change in interest or a desire to enter a different college. For those who never considered changing programs, reasons included: satisfaction and interest, employment enhancement, and acquiring a degree in a program which would help Native people.

4.13 Considered Changing to Another University or Post-Secondary Institution (Part B, Question 9)

Over one third of the respondents (35.9%) indicated that they considered changing to another university or post-secondary institution (Table 21.1, p. 279). More male students, married students and those individuals without children considered this option. There appeared to be no significance between admission types with respect to this variable (Table 21.2, p. 280). Students enrolled in the Colleges of Agriculture, Commerce, Dentistry and Graduate Studies indicated this was never a consideration for them. However, for those individuals enrolled in the remaining colleges, more than 30 percent considered changing institutions at one time or another. Students in S.U.N.T.E.P. and I.N.E.P. never considered this option while 44.4 percent of those in the I.T.E.P. program pondered the idea at times (Table 21.3, p. 281). Students in their first year, third year, or 'other' years of study were more likely to have considered this option than those in their second or fourth year of study. For those individuals who had considered this possibility, their reasons are listed in Appendix D (p. 235).

4.13.1 Considered Dropping Out of University (Part B, Question 7)

Previous researchers have determined that the attrition rate for Native students in university is higher than that for the general student population (see Chapter Two). A majority of interviewees (62.5%) commented on this issue and agreed that Native student attrition rates were higher than those of the general student population at the University of Saskatchewan. Some interviewees stated that attrition rates are higher for Native students who enrol in special entry programs. Another interviewee commented that the social problems Native students contend with contribute to this trend.

Over one half (56.4%) of the students in this study considered dropping out of university at some time. The majority of female students (60%), unmarried students (61%), single students with children (71%), and married students without children (80%) considered this option (Table 22.1, p. 282). There appeared to be no significant differences between admission types or students enrolled in Native oriented or regular programs (Table 22.2, p. 283). Over 50 percent of respondents in each category considered dropping out as a possibility. Further examination demonstrated that the rate ranged from 33 percent in I.N.E.P. to 75 percent for S.U.N.T.E.P. students. More than 50 percent of students in all colleges (with the exception of Agriculture and Dentistry) were likely to have considered withdrawing from university (Table 22.3, p. 283). There did not appear to be any significant difference between academic average prior to university and academic average at university and the likelihood of consideration to leave university. However, it was interesting to find that approximately 70 percent of respondents with averages above 80 percent prior to university entrance considered this option (Table 22.4,

p. 284). Regarding averages acquired at university, the trend was reversed with 75 percent of respondents with averages between 50 and 60 percent considering this option. Respondents in all years of study considered dropping out of university. The rate ranged from 37 percent for third year students to 85 percent for fourth year students (Table 22.5, p. 285).

The most frequent reasons given by respondents for considering dropping out of university included: financial problems (37%), too much pressure (32%), marks (22%), stress (22%), difficult classes/programs (14%). Other comments are listed in Appendix D (pp. 235-236).

4.13.2 Did Not Consider Dropping Out of University

The most frequent reasons given by students who had not considered leaving university included: "I want to get a degree" (18%), "an education now a days is so important you need that degree to survive"; "to reach my goals/ interests" (18%); "to enhance employment opportunities" (12%); "I'm not a quitter" (12%). Other reasons are listed in Appendix D (p. 236).

4.13.3 Summary

Approximately 36 percent of the sample considered enrolling in a different post-secondary institution. Single students, those without children, those studying education and nursing, and those in their first or 'other' year of study were most likely to ponder this idea. The most frequent reasons provided included: a better graduate school, program options, and racism or stigmatization towards Native people.

Over 50 percent of respondents considered dropping out of university at some time. Female, single, single with children, married without children, students enrolled in S.U.N.T.E.P., I.T.E.P., and regular programs, and those who acquire averages between 50-60 percent while at university were more likely to consider dropping out of university. Most frequent reasons cited by students included: financial pressure, marks, stress, and difficult classes or programs. The desire to acquire a degree, reach goals, enhance employment, and not giving up were reasons given by those who did not consider withdrawing from university.

Approximately two thirds of the interviewees agreed that Native student attrition rates were higher than those for the general student population. They indicated these rates were higher for students enrolled in special entry programs and may have social problems as a contributing factor.

4.14 Counselling Services (Part B, Question 22)

When respondents were asked if the university's counselling services were adequate to meet the needs of Native students, only eight (20.5%) agreed, twenty one (53.8%) disagreed, and ten (25%) declined to respond. Students in all age groups felt programs were inadequate with the rate ranging from 40 percent for students 25 to 29 years old to 62.5 percent for those 20-24 years old (Table 23.1, p. 286). A larger percentage of males (62.5%) and married students (61.9%) also felt that services were inadequate. Similar results were evident when examining college enrolments (Table 23.2, p. 287). Students enrolled in the Colleges of Law and Physical Education agreed that inadequacies existed. Regarding the other colleges, the frequencies ranged from 25 percent in the College of Graduate Studies

to 66.7 percent in the College of Arts and Science. Regarding various program types, the frequency ranged from 33.3 percent in I.N.E.P. to 60 percent in regular programs (Table 23.3, p. 288).

Statements from respondents regarding inadequate counselling centred around the need for Native counsellors, and the inability of non-Native counsellors to understand Native students. Student responses are listed in Appendix D (pp. 236-237).

Seventy-five percent of the interviewees commented on counselling for Native students. Statements included:

...when they appointed [the Indigenous student resource centre co-ordinator] that person had to be a Native person to understand the [other] person's problems. I admit as a white, middle class person, I can not necessarily understand the problems of the Native population. I don't have the same degree of empathy... (Interviewee G).

...in my case [as a non-Native counsellor], there's...that kind of dilemma and I recognize that...I feel that's a disadvantage that I have and I can't overcome it...

This individual also stated:

...there should be more...oh, some, not more - that implies that they have some - Aboriginal counsellors working with Native students. From my experience [25 years working with Indian people] it just seems that Native students feel more comfortable when the counsellors they are dealing with are from the same culture as themselves...when Bands take over programs, students will tell me that they feel more comfortable dealing with their home community because they just have a little more confidence and they feel more relaxed...so, it is really important that the professional people that assist the students be Aboriginal...(Interviewee F).

Appendix D (p. 237) contains the comments of the eight respondents who felt counselling services were adequate.

One interviewee felt it was not necessary to employ Native counsellors:

...it is not necessary to have Native counsellors, or have the university Native sensitive in terms of employees, but rather, having a sensitivity to the cultural aspect of Native people. Obviously, there is a tremendous difference between the Euro-Canadian culture as opposed to a Native culture because the values are different. Having institutions understand these differences may help in developing a more adequate counselling program to better suit or facilitate the cultural needs of particular students - whether its language, cultural, or spiritual. Primarily, they need to understand the Native student, whether the student is from a reserve background or a cultural background where they are certain needs different from the average student on campus...(Interviewee A2).

4.14.1 Summary

Only 20.5 percent of the respondents agreed that counselling services for Native students were adequate at the University of Saskatchewan. Twenty-five percent of the sample declined to answer this question. The majority who felt inadequacies existed were male, 20-24 years old, married, enrolled in Education and Arts and Science; over one third of students in all program types felt that there were inadequacies in counselling services. Student comments discussed the lack of understanding by non-Native staff, the need for more counsellors and elders, and the need to do more with first year students. Seventy-five percent of interviewees commented on counselling for Native students. They discussed the need to have Native counsellors who can understand and empathize with Native students and how that is difficult for white, middle class individuals. One interviewee stated that there is no need to have Native counsellors, but rather, that counsellors be sensitive to the cultural aspects of Native people.

Eight respondents (20.5%) felt counselling services were adequate. Their comments included: various services exist on campus, if students are aware of

them, they can use them; the counselling received in S.U.N.T.E.P. and I.T.E.P. is helpful; and, the issues may be different for Native people raised off-reserve.

5. What initiatives could be undertaken by the University of Saskatchewan to assist Native students?

Questions 14c and 21 to 25 comprise the data for this section. Topics discussed in this section include: Native counsellors, non-credit courses, services a Native center could provide, the need for more Native graduates, the meaning of success, the philosophy of university, the unique needs of Native students, and future initiatives. Statistical techniques utilized include cross-tabulations which yield percentages, and rank ordering to determine frequency of responses. Comments gathered from open-ended questions (24 and 25) will also be documented.

5.1 Would You See a Native Counsellor for Academic Concerns? (Part B, Question 21)

An overwhelming majority of respondents (79.5%) indicated that they would see a Native counsellor for academic concerns. Two of the six students who indicated they would not approach a counsellor were enrolled in the College of Education. The other four were enrolled in the colleges of Arts and Science, Dentistry, Graduate Studies and Law. One half of those who stated they would not use such a service were between 30-34 years old. Another 50 percent were enrolled in Native oriented programs. Still another 50 percent received averages between 70-80 percent while at university (Table 24, p. 289).

5.2 Would You See a Native Counsellor for Personal Concerns? (Part B, Question 21)

Twenty seven individuals (69.2%) indicated that they would see a Native counsellor for personal concerns. One third of those individuals who stated that they would not use such a service were 20-24 years old. Another one third were 30-34 years old. Another 33.3 percent of those who indicated they would not use such a service were enrolled in the College of Arts and Science. Sixty six percent of those respondents who indicated they would not see a Native counsellor were enrolled in regular programs (Table 25, p. 290).

5.3 Summary

Thirty one individuals (79.5%) indicated that they would utilize a Native counsellor for academic concerns. Twenty seven individuals (69.2%) stated that they would utilize one for personal concerns. Individuals who would not seek academic support were between 30-34 years old, enrolled in Native oriented programs, and received averages between 70-80 percent. Two thirds of those students who indicated that they would not discuss personal issues with a Native counsellor were enrolled in regular programs.

5.4 Should More Non-credit Courses Be Offered? (Part B, Question 14C)

Twenty one respondents (53.8%) indicated that more non-credit courses should be offered. Two thirds of the I.T.E.P. students and 60 percent of students enrolled in regular programs were in agreement. One student in each of the other three Native programs also agreed. Academic average at university did not appear

to illustrate any significant differences (Table 26, p. 291). Approximately 40 percent declined to respond to this question. One half of this group were enrolled in the Colleges of Education, and Arts and Science (10.3% each). Only two individuals felt non-credit courses should not be offered.

5.5 Assistance Native Centre Could Provide (Part B, Question 23)

Responses from this question were ranked according to frequency. The top three responses were: academic counselling, selected by 35 individuals (89.7%); personal counselling, selected by 33 individuals (84.6%); and tutorial assistance, selected by 32 individuals (82.1%). Table 27 (p. 292) illustrates all selections and their priority ranking.

5.6 Interviewee Comments: Need For More Graduates, Success, University Is...Unique Needs (Interviewee schedule Questions 7 and 8)

Since the 1960's, Native people have been entering university in increasing numbers as they strive for economic self-sufficiency and increased representation in the work force. One interviewee commented:

...we are on a really exciting threshold here, where within the last few years there's been a greater interest on the part of Indigenous students to come here and I think the university is starting to assume some responsibility for this area. What that means is that these are going to be exciting times for the university and for students of Native ancestry over the next few years because there's a whole new world opening up. It's opening for Natives, but its opening up for us too. We benefit when they come here, its a learning process on both sides...(Interviewee E).

The need for university graduates in all professional areas is also heightened as Native people proceed towards their goal of self-government:

...you have to have [a university] level education. You can't run self-government in the traditional way...a medicine man may be able to do wonderful things, but he can't run a health clinic - you need someone who knows something about health care administration. It's a complex area, it's not like the old days...you have to have people that are professional - that are lawyers, doctors, nurses, teachers, etc. if you don't, it's not going to work...(Interviewee C).

This individual went on to state that:

...the intent of university is to broaden people's horizons...the university has a moral obligation to provide a quality education to Native students in the province...(Interviewee C).

Another interviewee commented:

...this university is only as good as the people that work in it - the people that believe in Indian people - that's the only time things are going to happen...(Interviewee D).

A third interviewee stated:

...the goal of the university should be to have a quality product graduate at the end. We recognize that people come in here at a number of different levels, and so, it becomes the university's challenge then, to provide the supports and services to help those people...(Interviewee E).

Regarding successful students, one interviewee offered a different viewpoint:

...I define success as just going [to university] - whether you succeed - whether you even pass a year [should not be the only issue] - I always felt that the experience of just being [at university] will transmit itself onto the next generation...so, success is a relative thing...(Interviewee F).

Regardless of whether or not Native students graduate from university, or acquire the experience of attending for a short time, Interviewee C feels that the university is not doing enough for its Native students.

In order to facilitate a positive educational experience for Native students, university administrators, faculty and staff must realize that this group of students

has unique needs. An overwhelming majority of interviewees supported this contention. Their statements were as follows:

...Native students definitely have needs different than those of the general student population, primarily because university is something...really different, and they have a harder time trying to fit into the scheme than non-Native students do...(Interviewee A1).

...in the past, when Native students started going to university, they were in very few numbers, therefore, their needs went unnoticed... now that you have a large Native student population...its...essential to bring out these unique needs...that would inform the other student population of what culture actually is. Also, have the university administration know these needs are totally different [from] the average non-Native student...(Interviewee A2).

...I think Native students should be seen different from the general student population...what happens to an Indian kid is, he's born into [an] informal structure and then the white system comes along with a different set of values, etc.. There's differences between the two cultures...so he's suddenly got to shift gears...that is disruptive to him and that can hurt some people through the school system and on into university...(Interviewee B).

...you have to look culturally at each of the students situations... (Interviewee C).

...Native students have unique kinds of challenges and problems, some of which they share with other students...in some ways these issues are worse because of [the Native students'] background. A lot of the Indigenous students...come from really rural centres throughout the province, and so it's a bigger cultural step to come here for them. The place is much more alien to them...they step into an environment that is so much different from what they know... (Interviewee E).

and:

...I think Native students experience difficulties, and I think all students do to some extent. The transition from high school to university is kind of a big jump for many students including Natives. I think Natives encounter more problems in terms of a different culture, a different background, something really foreign to what they are used to...Native students experience problems similar to the general [student] population to some extent, but then, they also have unique problems - culture, discrimination, [and] prejudice... (Interviewee G).

5.6.1 Summary

More Native people are realizing the importance of a university education and are enrolling in university programs. One interviewee commented that these are exciting times for the university and Native students: "it's a learning experience on both sides". Other interviewees discussed the need for educated Native people to facilitate Native self-government and that the university has a moral obligation to Native people. One interviewee felt that the university is not doing enough for Native students. The first step in better assisting Native students is to realize that they have unique needs. Approximately 86 percent of interviewees felt this was important and discussed the following unique needs: the non-Native population should be more informed about cultural differences; the European educational system was built on different cultural values; each student's cultural situation must be considered; Native students may encounter discrimination and prejudice; university is an unfamiliar environment for Native students; and while similarities exist among all students, the issues are worse for Native students because of their background and rural home life.

5.7 What Could Be Done To Reduce the Problems For Native Students Planning To Attend, Or Who Are Already Attending The University? (Part B, Question 24)

This was an open-ended question which resulted in many responses. The most frequent topics discussed included: the need for information in high school, especially regarding services; the need for a support network, especially in first year; an expanded Resource Centre with more services; a more active Native

student's organization with an activities group; study skills courses and an expanded orientation program (to university and city). Other suggestions included: re-entry programs, first year off-campus classes, tutoring, student advocate with Bands and Tribal Councils, more Native employees, financial support, a cultural centre, and a closer working relationship between the university and Indian organizations/governments. Detailed comments are contained in Appendix D (pp. 237-238).

5.8 Interviewee Comments: Initiatives (Interviewee schedule Questions 9, 10 and 11)

University personnel must realize the importance of implementing various initiatives to foster an increase in the retention and success rates of its Native student population. This is necessary as the retention and success rates for this group of students continues to remain below that of the general student population. Furthermore, at a time when Native people are beginning to realize the importance of higher levels of education, post-secondary program administrators are placing limitations on some students' funding, time allotments for study, and numbers of students who qualify for university admission. Therefore, it is mandatory that the university undertake measures to assist Native students to make their time in study as productive and positive as possible.

However:

...the university needs to be offering services to meet the needs of Aboriginal students, but, not as the university sees the [need for these] services, but as the students see the need for the services...the university should be consulting with the students and alumni from their programs about changes they could make and following [their suggestions]...you don't really have the university dream up what is

necessary, but you have the students indicate what is necessary and you have the university follow up on that...(Interviewee F).

Interviewee A1 indicated there is a need to have programs on campus to make non-Natives aware of Native students and their needs. Interviewee F contended that:

...there's not really the services provided at the university to bring [faculty and staff] up to speed with that kind of sensitivity or understanding...

This individual went on to state that:

...it's really important that the professional people be [trained] through some educational process that make(s) them a lot more sensitive to the needs and backgrounds of these students...

The university has already begun to implement services and programs (such as the Indigenous Student Resource Centre and the Affirmative Action program in the College of Arts and Science) to assist Native students. However, regarding the Resource Centre:

...[the coordinator] is working by herself, we're kind of sabotaging her effectiveness...she's expected to be a counsellor...a friend...spokesperson, [and] an administrative decision-maker - she's expected to do too much. [university administrators] could be putting a few more dollars into that office and get some support for her...(Interviewee B).

...the co-ordinator needs more staff...the [Indigenous Student Resource Centre] needs to [offer] a comprehensive service delivery [that] concentrates mostly on academic services and helping students on their assignments...(Interviewee C).

and:

...[the Indigenous Student Resource Centre] needs more people working; more elders, and more counsellors. The co-ordinator can't feel adequate doing both counselling and administration at the same time. The centre could have a bigger office...(Interviewee D).

The implementation of the Affirmative Action program in the College of Arts and Science has enabled some Native students to enter university under special conditions. This program has resulted in some students entering university who may have not been able to enter under regular conditions. To improve this program, Interviewee A1 feels that a Native person should act as the co-ordinator and that a similar program should be expanded to other colleges. Interviewee C also feels that this program could be expanded to other colleges. These colleges could also consider implementing entry programs, establishing minimum quotas for Native students, and support services. Interviewee D expressed the opinion that there should be co-operation from college Deans to increase access for Native students, and that the Affirmative Action program could offer programs to upgrade students in academic areas. Interviewee E felt that the university should be more flexible. One example would be to have half classes extended over a full year for Affirmative Action students. Such procedures demonstrate patience and the willingness to give these students a chance. The inability to be flexible will not allow the students the opportunity to compete equally with others. Finally, Interviewee G also expressed the opinion that this program should be expanded to other colleges such as Engineering and Commerce and that a qualified Native individual should head this program. However:

...when we are talking about "qualified" at the university level, we are talking about a person with a PhD...[there are very few Native people who hold PhD degrees, therefore;] one of the things that may have to be done in this case is to relax the PhD requirement, or assist Native people to get a PhD...(Interviewee G).

Another area where interviewees expressed much interest was in the implementation of preparatory programs. Interviewee B indicated the need for a

preparatory program similar to the summer program initiated by the College of Arts and Science. This individual went on to state that such a program should be expanded to a year long program (two other interviewees agreed with this idea) and that the university should consider working with the community colleges.

This individual stated:

...if we are going to let people in with marks lower than the average is...I think [we] have an obligation to [them]. [They should] do some preparatory work or else prove to [us] at some time that they don't have to. I think there should be some way that they can demonstrate that they don't need that assistance...(Interviewee B).

Interviewee F expressed the opinion that:

...something the [university] should be looking at is something like the U of A have been running for a number of years - a transition year...like an entrance program - an orientation for a year [in] all colleges...the science colleges could really do with a one year orientation program for Native students [as well as] Nursing, Dentistry, Medicine, and Pharmacy...[the university does not] seem to be genuinely concerned about what they can do to overcome the difficulty [of minimal numbers of Native students in many professional colleges]...[The university] could have a lot better attitude towards accepting non-qualified students in the professional areas...

Interviewee E expressed the opinion that Native students should be encouraged to enrol in programs where there was previously minimal Native student representation.

Interviewee C stated that one means of accomplishing this would be:

...to make the situation such that these are options...you have to let them know that there are many things they can be...they are not being told if you like rocks, you can be a geologist if you want - you can do anything. If you have the necessary high school background, you can dream...

Interviewee F offered a different view point regarding increased Native student representation in colleges where their enrolments are traditionally minimal:

...bring in students that are genuinely interested, not necessarily with a Grade 12, but students who [the university] feels are interested. Put them through a whole year of preparatory work that would bring their sciences, their maths, and their English as a second language problems up to a level where the students would be competitive with everyone else. Then, put them into the science disciplines even if their averages are a little lower - there should be an allowance factor for that anyway. I always felt that it doesn't matter what average you have going in, it matters what average you've got coming out...you can take a student with a 55 average into medicine so long as he meets the requirements when he gets out...

One means of facilitating this process is to develop access programs in colleges where Native students are currently under-represented (Interviewee E). Support should be provided right within these programs to assist the students and increase their success rates:

...in areas where we have encouraged Native enrolment, when those students have been together and worked, there is a sense of community that develops. There are dropouts, but often, numbers of these students will go on to be successful....(Interviewee E).

A third interviewee provided an example:

...I.T.E.P. is successful because they have the people to provide the service. They make sure the students get the service, that the students get the counselling, that the program and classes are relevant, that the students themselves are a fairly cohesive group - they provide internal support...they do the things that need to be done. There's the individualism and the support from the staff and students...(Interviewee F).

Interviewee D contended that there is a need for separate services for Native students:

...we need them to be successful, the university [also] does. They need to know that this is a place where they are welcome, that this is a place where they can be successful...they've got to see other

[Native] people around them, they've got to know there's a place where they can go, they've got to have a place where they can gather. It's not enough to say "here's a university, use it"...

Interviewee E supported the above contention by stating:

...the university [has] an obligation to provide separate kinds of support services to Indigenous students to make the environment a little more hospitable...to help them overcome and adjust here and to start to appreciate some of the good things they can get here...

This individual went on to state:

...I don't think that support services that help a target group are discriminatory if they end up helping that target group to move. What you would want in five, six, or seven years from now [is] the kind of integration so those support services blend more and more into each other...it's not realistic to expect [students] having a hard time surviving English 102 [to compete equally with] someone with a ninety average out of Walter Murray Collegiate... they're going to struggle with study skills because they have less tools [to work with]...

Interviewees also expressed the need for other initiatives. Interviewee A2 indicated there is a need for an area on campus where all services for Aboriginal students could be offered in one location. This individual also discussed the need for the High School Liaison office to expand its services:

...to include the people that live in high concentrated areas such as reserves or high schools that have a high Native population...[to help students have] a well informed knowledge of the university as opposed to coming in not knowing where you can go or what services are available...

Interviewee B felt that there should be more contact with Native student funding agencies and that service providers should become more informed of accommodation rental agencies such as Sask Native Housing. Interviewee D expressed the need for workshops for Native students on self concept development, more elders, improved access, healing circles, and more Indian professors. This

individual also mentioned the need for the collection of statistical data regarding Native university students. This latter idea was also discussed by Interviewee F:

...the key to determining needs, providing services, and collecting statistics for students who come from a variety of sources such as Indian Affairs, Bands, Tribal Councils, [and non-Treaty funding agencies] is co-operation. There has to be more co-operation among the Indian governments, the Indian Bands, [other agencies] and the Department [of Indian Affairs]...

Interviewee E expressed the need for the creation of employment opportunities so that Native students will have the opportunity to work (in the summer) with a company related to their area of study. This individual also discussed the need for the creation of a special study skills program and the importance of having tutors to assist Native students. Interviewee G mentioned the need for more Aboriginal people to be employed at various levels within the university.

Interviewee F voiced a number of ideas which could be undertaken to improve access, retention, and success for Native students:

...[there is a need for] a co-operative day care that wouldn't be segregated and would include everyone. [The university has] to look at sensitizing and upgrading the whole day care issue...

...there should be support for an adult Aboriginal club...I know that there's an Indigenous Students Council, but most students' Councils seem to cater to the young, single kids - people that have the time. If you are talking about adults - people who have families, are a little older, and really, their interest is a little different from those young kids from high school, there needs to be an adult Aboriginal student club. We have a lot of older people. [By older students I mean] anybody over the age of 25 and anybody without a Grade 12 - a club for them to meet and work with each other, an internal support group...

...a little more monitoring by the Bands, Indian Affairs, and Tribal Councils who are administrating programs and encouraging students to push themselves a little harder and try a little more...

...I.T.E.P. should have open houses for the Tribal Councils and the Bands...so that the general population back at the reserve are more

aware of what is going on [at the university]. They will know exactly what is going on when they send their children off to Saskatoon...

...the university should look at ways to get their programs out to communities. They're looking at [satellite video teaching] from a non-Indian community perspective...they presume that once you're on a reserve, you don't qualify to have that beamed to you. I think that there are a lot of major Indian reserves that would benefit from some off-campus classes...first and second year general university programs should be delivered in the North...

and finally,

The university should get involved in the whole issue of post-secondary education for Aboriginal students and host a national forum...

This interviewee concluded by stating, "There's are a lot of things that could be done but it depends on the philosophy and attitude of the institution".

5.8.1 Summary

Interviewees provided many suggestions regarding initiatives the university could undertake to improve the situation for Native students. The most frequent topics discussed dealt with include the following: the expansion of affirmative action and access programs to all colleges as a means of increasing Native representation; staffing and services provided in the Indigenous Student Resource Centre; separate services and support within programs for Native students; increasing the number of Indian professors and employees; having a Native person in charge of the Affirmative Action program; offering preparatory programs; and facilitating a better understanding of Native people within the non-Native population.

6. Additional Comments: Survey Respondents (Part B, Questions 25)

The final component of the student survey allowed the participants to comment on any issues which they felt were important or relevant to this study.

Their responses were as follows:

Respondent Comments

- | | |
|----|--|
| 1 | - the researcher did not ask if there was anything positive. |
| 2 | - Native students need a very good orientation to the university. |
| 3 | - there is a need for study skills program for Native people. Many Native people are shy and don't feel comfortable taking such courses with the general student population. |
| 4 | - this survey will help future Native university students. |
| 5 | - posed questions: How many students are ashamed of their Indian identity? How many Indian students are attending university simply for the money? |
| 9 | - this survey allows for upper year students to reflect and provide input. |
| 10 | - students need assistance when their interests change. |
| 11 | - some students are attending university for the money they receive. They are occupying space. Does that hurt another person who may want to attend university? |
| 12 | - geographical and background information may reveal fluctuations in problems. |
| 17 | - many Natives begin to learn of their past culture/history only when they start university or end up in jail. Because of the |

residential school experience, many Natives know little of their culture. We only become proud when we begin learning about ourselves. We become motivated to better ourselves, our communities, and our families. We should take advantage of our education/ motivation and begin to discover our spiritual culture. A separate program to learn to sing our songs (pow wow) could be started for those who want to participate. Possibly a non-credit class in Cree could be offered to enable us to acquire our lost language.

- 19 - money allotted for post-secondary education may be spent in other areas (at the Band level). This situation needs more attention.
- 20 - the ISC handbook should be given to each student upon enrolment rather than searching for them on one's own or finding out they exist when there are no more remaining.
- 27 - as a Metis person, alienation or direct racial prejudice have not been problems for me...I know that students experience these problems...physical appearance plays a large part.
- 29 - there needs to be discussions or data collected regarding how students feel about Indian organizations administering post-secondary programs.
- 30 - there needs to be an orientation of students to the city and institution, one to one counselling with a six month follow through. Drop out rates for Native students are high; however, there seems

to be a higher number of immigrant students than Native students in some classes.

- 34 - one aspect missing from this questionnaire involves the examination of issues for students whose home community is a long distance from Saskatoon. A support network for students with dependents would assist them with responsibilities apart from academic areas. There should be more Native professors/instructors - they would serve to instill confidence in Native students.
- 39 - there is a need for more Native elders on staff.

6.1 Summary

When respondents were asked if they wanted to add any comments, approximately 44 percent responded. Some individuals reaffirmed earlier statements but others chose to comment on initiatives the university could implement. These initiatives included: enabling Native students to learn more about spirituality, pow-wow, and Cree; conducting research in the area of Band control of post-secondary education; ensuring the Indigenous Students' Centre handbook is given to every student; and establishing a support network for students with dependants.

Other students provided general comments such as: this research will help future students, an examination of northern students is missing in this study, and physical appearance plays an important part in how people are treated. Two

respondents posed questions relating to Indian identity and students who attend university for the money.

7. Respondent Number 40

Chapter Four discussed the fact that 40 completed questionnaires were returned; however, the researcher chose to utilize 39 surveys in the data analysis segment. The reasoning behind this decision is as follows: respondent 40 acquired Indian status through marriage to an Indian male. Biologically and culturally, this individual is non-Native. Following much consideration, the researcher decided not to include statistics/information contained in this questionnaire as doing so would make the discussion of results too cumbersome and spurious. It was realized that each time "Native/Indian/Aboriginal/Indigenous" terms were used to describe characteristics, it would be necessary to add a qualifying statement for this respondent. Responses to some questions were similar to those provided by the other respondents. Such an observation provides evidence that the need exists for a comparative study between Native and non-Native students regarding issues and concerns. Nevertheless, the researcher appreciates this individual's effort in completing the survey.

8. Chapter Summary

Chapter Five provided a detailed discussion of the results obtained following analysis of the data. Statistical techniques used in this procedure included: frequencies, percentages, cross-tabulations, spearman correlation, and rank ordering. Results were compiled and displayed in graphic or tabular formats.

Respondent comments and interviewee statements were also included to substantiate or refute statistical results. The discussion of results was divided into four areas: demographic characteristics, preparation prior to university, academic and non-academic experiences at university, and, initiatives which could be undertaken to improve the situation for Native students. The data which were presented provide evidence that the needs of Native students are not being adequately addressed at the University of Saskatchewan. These students enter university with social and cultural circumstances which pose obstacles for them during their studies. Academic performance prior to university may contribute to their academic performance at university. Inadequate career planning prior to university entrance may limit their exposure to university programs and influence their selection of a program of study. While at university, Native students encounter a variety of academic and non-academic concerns which have an impact on their performance and/or their considerations of other options. Evidence was also presented to support the researcher's claim that individuals who work with Native students (interviewees) at times may have opinions which differ from those of the Native students. To reverse the trends of low success and high attrition rates of Native students, both interviewees and survey respondents offered suggestions for initiatives that the university could implement to assist this group of students. A discussion was also provided regarding the researcher's decision to exclude one student survey from the data analysis segment. The results gleaned from the data analysis will form the basis for writing a complete summary, the formulation of conclusions and recommendations, and the listing of topics for further research. These topics are discussed in Chapter Six.

CHAPTER 6**SUMMARY, CONCLUSION, RECOMMENDATIONS, AND
TOPICS FOR FURTHER RESEARCH****1. Summary**

This research was designed to identify the needs of Native students pursuing studies at the University of Saskatchewan. The identification of needs is necessary as the researcher claimed that the University of Saskatchewan does not appear to be meeting the needs of the Native student population at this time. A study of this nature was necessary as others tended to be exclusive, only examining specific groups of people, programs, or those students enrolled in specific colleges.

This study utilized a number of research techniques which resulted in an inclusive design. Three sources of data collection (previous research, interviews, and a survey of Native students) were employed. Individuals who participated in the interviews included faculty, staff, Native student representatives and one individual from outside the university who was involved with Native university students. Sample survey respondents included Native students from all colleges and programs where it could be determined that Native students were enrolled. Although it was determined that two Native students were enrolled in the College of Engineering, these individuals declined to participate in the study. There has not been such an extensive study which utilized three data sources and included Native respondents from all colleges conducted at the University of Saskatchewan.

Both qualitative and quantitative methodologies were used to extract results. The researcher felt that using both methodologies was the most appropriate means of acquiring data to use as the basis for the formulation of recommendations to better meet the needs of Native students. Some philosophers believe that it is not possible to make recommendations based on quantitative research. They state that there is a logical gap between factual/'is' statements and normative/'ought' statements. However, this theory contradicts that of the researcher who is operating from an Aboriginal perspective and therefore believes that all things are logically connected.

For the purposes of triangulation, this study utilized three sources of data collection to assess the validity of the above claim. A review of existing research was undertaken to assess the types of issues encountered by Native university students. Both Canadian and American studies were examined. Relevant issues in the literature formed the basis for the development of both the interviewee schedule and respondent survey. The researcher felt that using three sources of data collection enhanced the credibility of the research and provided more comprehensive results. It was also felt that using this method would enable the researcher to determine the areas in which similar or different interpretations of events existed between the various sources of data. Seven interviews were conducted with individuals (faculty, staff, student representatives and one individual from outside the university) who were involved with Native students. The interview schedule contained eleven open ended questions. This technique was employed to enable these individuals to comment on areas related to their expertise and experiences with Native students. Ten students at the

Saskatchewan Indian Federated College agreed to participate in the pilot instrumentation of the survey. Following approval of the University of Saskatchewan Ethics Committee, 40 Native students volunteered to complete a 39 item questionnaire. This questionnaire was composed of both open and closed questions which allowed the students to supply statistical information and elaborate on specific issues. One questionnaire was rejected because the student respondent had gained Indian status through marriage and was not biologically or culturally part of the sample group.

To facilitate the needs identification aspect of this study, the focus was to provide a response to the central question: **What factors cause difficulties for Native students pursuing a university education?** To formulate a response to this question, four areas were examined (demographic elements, academic and career preparation prior to university entrance, experiences at university, and future initiatives) through the use of four secondary questions which are discussed below.

The importance of addressing the needs of Native students becomes apparent when it is realized that the university is based on European philosophies and values which differ from the philosophies and values of Native cultures (Holmlund, 1993; Heaps and Morrill, 1979; Huffman, Sill, and Brokenleg, 1986). These philosophies and values determine the institutional environment and affect the styles of learning students must contend with (Epp et al., 1989; Holmlund, 1993). The above contradictions result in difficulties for Native students causing high attrition (Klienfeld et al., 1987; Purich, 1989) and low success rates (Aitken and Falk, 1983; Kulig, 1987).

As the population of Native people increases in Saskatchewan (Saskatchewan Health, 1991) and more individuals begin to enter university (Whittaker, 1986; S.I.F.C., 1988), the university should undergo changes to accommodate this group of people. Interviewees maintained that Native students arrive at university with unique needs and challenges. They discussed the need for more Native graduates in all professional areas. They also discussed the role of universities in broadening peoples' horizons, providing a quality education, and producing quality graduates. Finally, they suggested that acknowledgement of, and action in these areas, can contribute to reversing the trends of high attrition and low success rates amongst the Native student population.

The researcher contends that the University of Saskatchewan has the potential to become a centre of excellence for studies that meet the needs and interests of Native people. Interviewees also supported this contention overwhelmingly. However, to foster an increase in Native student retention and success, the institution should recognize the unique characteristics of its Native students which are influenced by their culture and background. Two contradictory theories of culture were presented in the literature. The first, proposed by Kebro (1981), suggests that cultural values are not major factors influencing success. The second, proposed by Huffman, Sill, and Brokenleg (1986) states that the maintenance of cultural traditions and values are important characteristics of identity and success. It may be that four cultural groups of Native students exist at the University of Saskatchewan: one which is traditional, one which is non-traditional, one which is striving to recapture its cultural identity, and a fourth which is attempting to achieve a combination of traditional and non-traditional

values and philosophies. Confusion (Edgewater, 1981) and difficulties (S.I.F.C., 1988) may arise in each group while they attempt to succeed in a European institutional setting that pays very little attention to Native culture and its elements. Each of these four groups are striving to maintain or come to terms with its cultural identity. All four groups need support and the institution should accept responsibility for this increasing group of students.

The university should officially recognize Native issues, needs and aspirations as a primary goal. Failure to make such a commitment will detract from the institution's ability to adequately address their needs further resulting in continued low success and high attrition rates. Furthermore, the university has a moral obligation to provide a quality education to all its students, which includes a growing Native population.

As mentioned earlier, the primary question was sub-divided into four secondary questions. The first dealt with demographic information and was stated as follows: **What were the social, cultural and educational backgrounds of Native students in this sample?**

A majority (89.7%) of the sample were status Indians. The majority were female students. One third (33.3%) were 35 years or older. Female respondents were more likely to be older than males. Twenty one (43.8%) of the respondents were married with 59.0 percent responsible for dependent children. Eighteen respondents (46.2%) within this group were single parents. A variety of child care sources were utilized (with ten respondents indicating they did not use any form of child care). Respondents were more likely to live in apartments. Those with children were more likely to live in subsidized housing units. Eighteen

respondents (46.2%) indicated a primary language other than English. One third of the sample (33.3%) entered university under special admission standards and were more likely to enrol in Native oriented programs. Students in the sample were more likely to be enrolled in the College of Arts and Science, and the College of Education. The majority were in their second year of studies. Approximately one half (48.9%) of the respondents were enrolled in Native oriented programs.

The next question dealt with issues prior to university entrance and was stated as follows: **What were the academic and career experiences of respondents prior to university?**

Guyette and Heth (1983) found that Native students were lacking in career counselling. Eighty percent of the respondents in the Aitken and Falk (1983) study also indicated that they received no information on college programs. In his study which involved Native students at the University of Saskatchewan, Waldram (1986) found that one half of the respondents were not aware of program options. Similar findings led Wright (1985) to conclude that counsellors in high schools should work more closely with their students. Results of this study demonstrated that information/influence from teachers and counsellors was rated very low by respondents. Although respondents provided excellent reasons for wanting to attend university and for selection of their programs (education and employment) they also indicated that counselling use was very limited. Only 23.1 percent of the sample sought counselling in high school. The use of guidance counsellors generally occurred in the senior grades. Respondents were more likely to state that the information which they received from counsellors was only moderately useful, especially for those who received low academic standing and entered

university through special admission standards. These individuals were more likely to be encouraged to enter Native oriented programs.

One half of the respondents were not aware, or were only somewhat aware, of program options prior to university entrance. At the time of this study, 15.4 percent of the respondents indicated that they were still not aware of various program options. Interviewees indicated that there was a need to increase awareness of the various programs and to encourage more Native students to enter a variety of professional colleges. They maintained that this can be accomplished if Native students are exposed to a variety of professions and professionals, if high school personnel become more involved with the High School Liaison Office at the University of Saskatchewan, and if high school personnel work more closely with Band and Tribal Council leaders.

Wright (1985) found that two thirds of the educators questioned agreed that poor academic preparation was a problem for minority students. Purich (1989) contended that the number of Native students academically qualified to enter university is below that of the general population. This results in students receiving grades which are lower than those for the general population (Rindone, 1988). Results of this study indicated that a majority of individuals (59.0%) entered university with averages below 70 percent. A similar realization led one interviewee to state that Native students comment that they are not academically prepared. One reason for the lack of academic preparation among Native students may be due to their extremely high drop out rates in primary and secondary schools (Male et al., 1988; Larocque and Gauvin, 1989). Another interviewee commented that many Native students are not prepared throughout life to attend

university. Whereas, non-Native society teaches its members from an early age to set academic priorities and do all they can to achieve them.

Attempts should be made to reverse this trend as Whittaker (1986) found that students who graduate from high school had a greater tolerance for university pressures. Furthermore, Kebro (1981) determined that a strong correlation existed between high school grades and college G.P.A.. The use of a Spearman Rank correlation in this study also found that a strong relationship ($r=.9$) existed between these two variables. Approximately 70 percent (68.9%) of the sample indicated they received averages of 70 percent or lower while at university. Students enrolled in their first year of studies or enrolled in Native programs (except I.N.E.P.) were more likely to acquire academic averages below 70 percent. Two interviewees stated that students try their best and that determination can lead to success. However, a third interviewee stated that these students are expected to compete with other students who have higher averages.

The third question dealt with students' experiences at university and was stated as follows: **What were the academic, social and personal experiences of Native students during their residence at university?**

Respondents identified a variety of issues which caused difficulties for them while at university. The use of a rank ordered statistical technique was employed to determine the degree of importance students assigned to 23 issues. In addition to these issues, other areas examined included: helpful factors, accessibility, cultural retention, cultural alienation, academic and non-academic support services, and other options considered by students.

An overwhelming majority (82.1%) of the respondents rated lack of funds as their primary difficulty at university. Of this group, 74.4 percent indicated that the funds they received were inadequate. Approximately 60 percent of the students involved in the Waldram (1986) study also stated that funds were inadequate. Reimer et al. (1989) noted that allowances for status Indian students were below the low income cut-off. Status Indians must also pursue studies within the confines of limitations placed on the length of time they can receive financial assistance and the number of students who receive funding (T.F.H.Q. Tribal Council, 1988). Although the majority of respondents (38.5%) were status Indians who received funds from the Department of Indian Affairs or Bands and Tribal Councils, approximately one third (30.8%) of the sample sought funding from more than one source. One half of these students were married with dependent children. Respondents also indicated that a lack of funds affected their studies. Seventy five percent of the interviewees discussed this issue with 66 percent agreeing with the students. Interviewees also stated that Native students do not have the luxury of acquiring financial aid from family members and that the financial obligations of Native students differ from those of non-Native students as many may be responsible for extended family members.

Respondents (71.8%) indicated that family problems were their second greatest difficulty. Approximately 30 percent of the students in the Guyette and Heth (1983) study cited home problems as reasons for dropping out of university. Male et al. (1989) identified unsettled home lives as a problem and Degan (1985) found that problems occurred for students involved in relationships. Degan (1985) went on to state that the students' family lives impacts on their performance at

university. A majority (59.0%) of the respondents in this study had children; 30 percent of this group were single parents. Babysitting was cited as a problem area for 28.2 percent of the respondents. Interviewees stated that many Native students grew up in dysfunctional families and may have families of their own which are experiencing problems; these students attempt to continue their studies and deal with family issues at the same time. One interviewee stated that expectations from friends and relatives are a lot different for Native students than non-Native students (e.g. extended families).

Exam writing and writing papers (both rated third), study skills (rated fourth) and no time to study (rated fifth) all caused difficulties for respondents in this study. Respondents also indicated that not having a place to study was a concern, although it received a low rating of fourteen. Kulig (1987) stated that students encountered problems with basic academic skills. Turnbull and Cruikshank (1982) and Spronk and Radtke (1987) both identified poor study skills as problematic for Native students. In this study, 66.7% of the respondents stated that exam writing and writing papers posed difficulties for them. Another area of concern was study skills, mentioned by 64.1 percent of the respondents. Many Native students have no time to study (59.0%), possibly because they have too many responsibilities (46.1%). And, 25.6 percent of the respondents stated that they did not have a place to study. Interviewees commented that Native students encountered problems adjusting to studying, managing their time and writing papers. They also stated that a modified study skills program should be implemented to supplement those offered in high school, and that support groups

(similar to the College of Nursing's N.N.A.P.N. support group) and tutors for Native students should be in place in each college.

Another difficulty experienced by Native university students was in the area of housing. Respondents rated their ability to find affordable housing as the fourth greatest difficulty they encountered. Turnbull and Cruikshank (1982) found that 76 percent of their sample would have liked assistance finding housing. Ariano (1984) stated that discrimination exists in the areas of accessibility to housing for Native students. In this study, more students (38.5%) lived in apartments than in any other type of accommodation. The majority (39.1%) of students with dependent children lived in subsidized housing units. No respondents lived in university residences. Most interviewees were unaware of the magnitude of the problems Native students encountered finding affordable housing. However, two mentioned that in many cases, the quality of subsidized housing was poor.

An analysis of the findings of this study indicated that 81.5 percent of the sample encountered difficulties upon entry to university. The most frequent problem encountered was adjustment to the university and city. All students who attend university for the first time undergo a certain degree of adjustment if they are to function and be successful. Individuals who are living in the city for the first time must make adjustments, however, the magnitude of adjustment is greater for Native students. While individuals from rural and small town communities must adjust to urban life, Native students must also learn to live within a community and university system based on individualism and competition (Holmlund, 1993). Guyette and Heth (1983) and Lawrence (1987) discussed the adjustment issues Native students are confronted with at university. Kulig (1987)

stated that city living may be a new experience for these students. Native students must become accustomed to not seeing another Native person for extended periods of time, especially in colleges where enrolment of Native students is minimal or if they are not enrolled in a Native program (Purich, 1985). One third of the sample (33.3%) indicated that they did not like living in the city. Another 41 percent indicated that they encountered feelings of loneliness. Students enrolled in the N.N.A.P.N. program encountered less problems, likely because they completed the summer orientation program and have access to a support group. Interviewees indicated that: Native students feel dwarfed and lost, that older students encounter readjustment problems, and that students from northern communities have unique difficulties.

Health concerns were rated as the seventh greatest difficulty for students in this study. Degan (1985) found that respondents in his study mentioned bad nerves, insomnia, hair loss, peptic ulcers, headaches, frequent illness, and anxieties as health problems. Edgewater (1981), Lawrence (1987), and Whittaker (1986) mentioned emotional strain, stress, and anxiety as difficulties encountered by students in their studies. Over one half (51.3%) of the respondents in this study cited health issues as difficulties they must contend with at university. However, not one interviewee discussed health issues as difficulties or factors affecting Native university students' performance or success.

Results of this study indicate that Native students at the University of Saskatchewan experienced varying degrees of difficulties with the university environment. Holmlund (1993) stated that academic performance is a function of the environment in which students are placed. He went on to state that few

institutions can claim that serving First Nations people is a high priority goal. An impersonal university was rated as the eighth greatest difficulty for 48.7 percent of the respondents in this study. Another 46.1 percent stated that they did not like professors or instructors; this issue was rated as the ninth greatest difficulty for respondents. And, 33.3 percent identified their dislike of classes, rating this as the twelfth greatest difficulty for them. Interviewees did not mention these issues as factors affecting student performance or success.

Fifty percent of respondents whose primary language was not English encountered difficulties in academic areas. Spronke and Radtke (1987) stated that many Native students encountered difficulties with the amount and level of reading and writing at university because English was not their first language. Wright (1985) also identified deficiencies in verbal and language skills amongst Native students. In this study, English was the first spoken language for 53.8 percent of respondents. The remainder (46.2%) listed a primary language other than English, including Cree, Dakota, Inuit, Slavey, and French. English/language skills was viewed as a problem area by 37.5 percent of the interviewees. Two commented on English as a second language and the third discussed how language influences the different world views between Native and non-Native people.

Science and math skill difficulties were rated very low by respondents, ranking eleventh and fifteenth respectively. Waldram (1988) found that very few Native students enrolled in the sciences. Male et al. (1989), Purich (1989), T.F.H.Q. Tribal Council (1988), and S.I.F.C. (1988) all made references to the lack of Native students in professional colleges. The majority of respondents (64.1%) in this study were enrolled in the College of Education and the College of Arts and Science. The

enrolment of Native students at the University of Saskatchewan in professional colleges was minimal. Because of these low enrolments, the researcher made a special effort to recruit students from these colleges. Interviewees stated that the University of Saskatchewan was not graduating many students from Commerce, Engineering, or the physical sciences. They went on to state that the Affirmative Action Program and Native oriented programs in the College of Education and the College of Arts and Science were successful in attracting the majority of Native students, likely due to the fact that these Colleges have support systems in place.

Results of this study indicated that some students experienced dissatisfaction with their original choices at the University of Saskatchewan. During the course of their studies, 35.9 percent of the sample considered enrolling in a different university, 23.0 percent wished they had entered a different program of study, and 56.4 percent considered dropping out. Purich (1989), Aitken and Falk (1983), Male et al. (1989) and Waldram (1986) discussed high attrition rates amongst Native university students. Interviewees also focused their comments on high attrition rates indicating that these rates were higher for students enrolled in special entry programs.

Respondents identified a number of helpful factors and individuals who assisted them with their problems. The studies conducted by Turnbull and Cruikshank (1982), Kulig (1987) and Purich (1985) found that support from family, friends and relatives was very beneficial for Native students. Aitken and Falk (1983) stated that students who had support from friends tended to remain in university longer than those who did not. They also stressed the importance of a

caring and sensitive faculty. Purich (1989) stated that the University of Saskatchewan should do more to support Native students.

A majority (82.1%) of the respondents in this study identified support from family and relatives as the most helpful factor for them while attending university. Support from friends rated second, followed by class/university environment and faculty/counsellor support. When respondents were asked to identify the individuals who assisted them with problems, 61.5 percent chose friends, followed by parents and relatives (48.7%), professors (41.0%) and spouse (38.5%). Only 20.5 percent turned to counsellors for assistance. And, 12.8 percent did not seek assistance from anyone. Interviewees stated that friends and relatives provided support for Native students. They also indicated that Native students need to see the university as a friendly and comfortable place.

Academic and personal support services are available to students at all university campuses. Purich (1989) and Walker (1982) stated that academic support programs help to alleviate obstacles faced by Native students. In this study, a majority of the respondents (71.6%) were aware that services were available at the University of Saskatchewan. When respondents were asked to identify such services, 25.6 percent identified Student Counselling as the most familiar service. The Student Help Centre, Indigenous Students Resource Centre, Indigenous Student Council, and Student Health were other services familiar to Native students. Although a majority (82.1%) of the respondents encountered difficulties, only 15 individuals (38.4%) sought assistance. Services most utilized were the Indigenous Student Council, Indigenous Students Resource Centre, I.T.E.P. counsellors, and Student Health. Twenty two individuals (56.4%) did not

utilize any services. Interviewees stated that Native students were more likely to use Native oriented services, and that non-Native individuals do not have appropriate training or understanding to enable them to adequately serve Native students.

This study examined the issues of accessibility to university, cultural retention and cultural alienation. Eleven respondents (28.2%) maintained that the university was inaccessible for Native students. Reasons cited included: racism, cultural stigmas, entrance standards and pre-university education. Regarding cultural retention, 92.3 percent indicated that they could retain their culture while at university. These individuals stated that Native oriented programs, Native councils, and Native services had helped them in this regard. However, some students stated that there is a need for more support in cultural areas. One third (33.3%) of the sample indicated that they felt alienated from the culture of the university. These individuals stated that they felt different, they felt like they were treated differently, and they felt that there was no cultural unity amongst Native students. Purich (1985) and Telidetski (1986) stated that cultural differences affect the academic achievements of Native students. Littlejohn and Regnier (1989) stated that faculty must appreciate the cultural characteristics of Native students. Edgewater (1981) stated that Native students experienced conflicts in attempting to determine which of their learned values are beneficial at university. Approximately 90 percent of the respondents in the Waldram (1986) study found some form of racism at the University of Saskatchewan. The interviewees had differing opinions on Native culture. They discussed the issues of cultural alienation, assimilation, and bi-culturalism. Although there was no direct

question posed regarding racism and discrimination, interviewees, students, and previous researchers raised these issues.

The final question dealt with future initiatives and was stated as follows:

What initiatives could be undertaken by the University of Saskatchewan to assist Native students?

Respondents, interviewees and previous researchers discussed a variety of initiatives which could be implemented to assist Native students. Respondents in the Turnbull and Cruikshank (1982) study and service providers in the Aitken and Falk (1983) study identified the need for special services for Native students. Waldram (1986) recommended that separate academic and personal counselling services should be developed for Native students. Guyette and Heth (1983) also stressed the need for Native counselling services. They stated that regardless of how traditional or non-traditional Native students are, they are still different from non-Native people.

Only 20 percent of the respondents in this study felt that counselling services were adequate to meet the needs of Native students. Lack of academic and personal support services were both rated as the eleventh greatest difficulty for Native students at the University of Saskatchewan. Respondents indicated that they would more likely utilize counselling services for academic assistance (80%) and personal assistance (70%) if Native people were employed. Over one half of the sample stated that more non-credit courses should be provided. Respondents also indicated that a Native centre would be beneficial and could provide a variety of services including academic and personal counselling, and tutorial assistance.

Interviewees also provided many suggestions regarding initiatives the university could undertake. The most frequent topics discussed were: the expansion of affirmative action and access programs to other colleges, the expansion of services and need for more employees in the Indigenous Student Resource Centre, separate services for Native students, increasing the number of Native people employed on campus, preparatory programs, and the need for employee and student awareness regarding Native people.

Previous researchers suggested initiatives that could be implemented to facilitate retention and success for Native university students. The need for Native faculty and staff was indicated by service providers in Aitken and Falk (1983). Such personnel could serve many functions (Wright, 1985) including support and role model functions (Aitken and Falk, 1983). Male et al. (1989) stated that the University of Saskatchewan should employ a mix of staff that better reflects the realities of society. The University of Saskatchewan's Advisory Committee on Employment Equity (1992) stated that the University of Saskatchewan would need to hire 91 Native faculty members in order for Aboriginal people to be employed at the university in numbers that are representative of their numbers in the provincial workforce. As of this writing, there were only two Native faculty members at the University of Saskatchewan. Purich (1989) contended that increased attention must be given to Native students prior to, upon entry, and during their residence at university. Purich further discussed how the implementation of Affirmative Action programs in all Colleges would help to eliminate systemic barriers for Native students. Walker (1982) discussed the need for academic support programs, Waldram (1986) indicated the need for a pre-

university year, Purich (1989) discussed the need for access programs in professional colleges, Wright (1985) and Spronk and Radtke (1987) discussed the need for study skills programs.

2. Conclusion

This study was designed to examine the perceptions of factors which cause difficulties for Native students enrolled at the University of Saskatchewan. The researcher claimed that the university does not appear to be meeting the needs of this group of students at this time. The researcher further claimed that before the university can begin to adequately serve Native students, it must first identify their academic and non-academic concerns and needs. Therefore, this research was constructed in a manner which began the task of needs identification and identified some of the academic, social and personal circumstances Native students encountered while at university.

This study demonstrated that multi-modal research (the use of a variety of research techniques) was very effective and resulted in a more inclusive description of the variables under study. The use of qualitative and quantitative methodologies along with the triangulation of three data sources (previous research, student respondents and interviewees) further enhanced the findings. Employing these techniques enabled the student respondents to supply statistical information and provide further details where required. Interviewees were also given the opportunity to express their opinions on similar issues. Both sources of information were then compared with existing research to determine whether or not findings were substantiated in previous studies. These techniques also enabled

the researcher to generate data in a much broader spectrum than would have been possible had only one source of data collection been used. Moreover, this design yielded more comprehensive information.

Results of this study demonstrate that sample respondents encounter a variety of difficulties while at university. Analysis of these issues in relation to dependent variables (age, college enrolment, marital status, program type, etc.) provided evidence that variations in amount of difficulty were apparent. It was also demonstrated that although programs and services exist at the University of Saskatchewan to assist all students, a number of Native student needs are not being met as they continue to experience difficulties. This may be due to the fact that while on the surface, Native student needs may appear to be similar to the needs of the general student population, their cultural differences make these needs unique.

Results of this study illustrated that variations exist in the perception of difficulties between survey respondents and interviewees. There were issues which both groups of individuals agreed were areas of concern. Some of these issues included the need for increased Native faculty and staff, academic preparation, academic performance, adjustment and the need for more services for Native students. There were other issues where the interviewees were unaware of the magnitude of difficulties respondents encountered. Some of these issues were housing, health problems, and an impersonal university. And, there were other issues where interviewees perceived more difficulties than did respondents. Some of these issues included single parenthood and child care. This latter finding may be due to the fact that interviewees encounter these issues when working with

Native students, however, due to the lack of the utilization of random sampling techniques, which would ensure representativeness and a small sample size (39), respondents who experienced these difficulties may not have been represented. It may also be that respondents chose to detail issues which were of greater concern to them. Or, it may be that items such as these are not problematic or viewed as problematic by respondents. This diversity in agreement illustrates one example of the need for increased awareness and understanding of Native students at the University of Saskatchewan. Awareness and understanding, along with the implementation of recommendations (listed below) can contribute to reversing the trends of high attrition and low success rates amongst the Native student population at the University of Saskatchewan.

3. Recommendations

3.1 Prior to University Entrance

High school guidance counsellors and teachers should become more active in preparing and encouraging Native students to enter university. This can be accomplished by:

- 3.1.1 Encouraging Native students to think about education beyond Grade 12.
- 3.1.2 Bringing Native professionals into the schools to demonstrate that Native people can be successful.
- 3.1.3 Encouraging Native students to take more science, math, and English classes to fulfil their credit requirements; and assisting Native students to strive for higher academic marks in these areas through the use of tutors.
- 3.1.4 Providing encouragement and support to those Native students who demonstrate academic potential or a serious desire to pursue higher levels of education.

- 3.1.5 Implementing programs which will enhance Native students' study skills, writing skills, research skills, and library skills.
- 3.1.6 Becoming more actively involved with Native students from the time they enter high school rather than only in Grades 11 and 12.
- 3.1.7 Making Native students aware of a variety of professions, encouraging Native students to seriously consider many options, and providing support to individuals who demonstrate academic potential or desire.
- 3.1.8 Working more closely with Bands and Tribal Councils to impress upon Native leaders the importance of educating their people. Native leaders and guidance counsellors can work closely together to enable students to make well informed program choices that are suited to their academic abilities and goals.

3.2 The University

Because of the unique needs of Native university students, university administrators, faculty and staff should ensure that Native students are provided with opportunities to successfully complete their studies. This can be accomplished through the implementation of the following:

- 3.2.1 The High School Liaison Office should work more closely with schools which have high Native enrolments to inform the students of the various programs the university has to offer, the academic requirements, and to impress upon them the importance of acquiring higher levels of education.
- 3.2.2 University colleges should develop and implement programs which will encourage Native students to strive for high academic averages in high school which will facilitate an increase in enrolment in non-traditional professional colleges.
- 3.2.3 More Native faculty, staff and counsellors should be employed by the university. Native students will then have role models and people they can talk to and feel comfortable with because they will be understood. Native faculty can also bring a different perspective into the traditional university's teaching and research methodologies by incorporating the world view of Aboriginal people.

- 3.2.4 This research has demonstrated that Native students encounter a variety of academic and non-academic issues during their studies. It is also a fact that Native student enrolment is increasing. The university administration should reconsider its decision not to include Aboriginal people and their aspirations in its revised mission statement.
- 3.2.5 The university should expand the Affirmative Action Program to all colleges; access programs should also be developed in colleges where Native student enrolments are low.
- 3.2.6 The university should develop and implement a Native awareness program for administrators, faculty, staff, and students. Issues such as cultural awareness and understanding, prejudice, and discrimination must be brought to the forefront.
- 3.2.7 The university should provide more financial support for the Indigenous Student Resource Centre. The number of staff and the programs offered should be expanded to better meet the needs of Native students, including availability of Elders for counselling Native students.
- 3.2.8 Student Counselling should educate its staff in the areas of Native culture, Native issues and concerns of Native students to better assist Native students who use this service. Skills workshops should be developed for Native students.
- 3.2.9 The university should examine the feasibility of establishing an area on campus where all Aboriginal programs and services are centred.
- 3.2.10 The orientation program should be expanded to include aspects within the city as well as the university.
- 3.2.11 Native students should be given more assistance in finding affordable housing. They should also be encouraged to explore the possibility of residing in a university residence.
- 3.2.12 All service providers should become more aware of the issues Native students encounter at university. Furthermore, they should become more informed about the services that exist to assist Native students. The university should also develop a mechanism to better inform students of the availability of services.
- 3.2.13 The university should become more involved in the issue of post-secondary education for Native students. A co-operative mechanism should be implemented among the institution, Bands, Tribal Councils and other agencies as a means of determining needs, setting up a

data base for the collection of statistics, and other issues which may arise.

- 3.2.14 Native students should be contacted upon graduation or withdrawal from university and asked to supply their thoughts on what could be done to improve the situation for future Native university students. This could be accomplished through a survey.
- 3.2.15 A preparatory program should be developed to assist students who enter with academic deficiencies or who have been out of school for a length of time. This program should extend over one or two terms.
- 3.2.16 Colleges should work more closely with the Indigenous Students' Resource Centre in order to identify program supports, such as tutoring, to assist students with academic difficulties.
- 3.2.17 The university should develop and implement Co-op Work/Study programs to assist students to gain experience in their field of study. Implementing such a program may encourage more students to complete their studies as they will have been given an opportunity to experience the possibilities a university education can offer.
- 3.2.18 Interviewees and respondents in this study offered many suggestions regarding initiatives which could be undertaken to improve the situation for Native students. University personnel should closely examine these suggestions and implement those which are feasible. The remaining suggestions should be reviewed later, at a pre-determined date, and implemented if possible.
- 3.2.19 Because the university has an obligation to provide a quality education for Native students, a committee should be established to continually review the Native student situation and make recommendations to the appropriate personnel regarding changes that could be made.
- 3.2.20 The university should involve itself more in the issue of post-secondary education for Native students.

3.3 Other

- 3.3.1 Native students in this study viewed inadequate funds as their primary concern. The Indian Governments of Saskatchewan should consider examining this issue and develop a consistent post-secondary education policy for all status Indian students attending post-secondary institutions.

- 3.3.2 Bands, Tribal Councils, and other agencies that work with Native university students should work more closely with high schools and post-secondary institutions to facilitate a greater awareness of available programs and services. This information could be relayed to potential students in the initial stages of their decision-making.
- 3.3.3 The Federal Government should remove the funding cap presently in place regarding Indian post-secondary education. Doing so could result in an increased number of students graduating from more professional Colleges.

4. Topics for Further Research

This study was designed and conducted to identify the perceptions of needs of Native students attending the University of Saskatchewan. Along with existing literature, two sample groups of individuals (Native students and interviewees) were utilized. Although results of this research demonstrated that the needs of Native students are not being adequately addressed at this time, a number of issues arose which necessitate the need for further research in this area. While the preceding study focused on the identification of the issues, concerns and needs of Native students, it may be useful to conduct a study which identifies the positive characteristics and factors students feel assist them with their studies. A study should also be conducted with students from northern communities to determine whether geographical location has an impact on Native university students' concerns and needs. The requirements, services, and enrolments are different for graduate and undergraduate students, therefore, a similar study should be conducted to identify the issues, concerns, and needs of Native students enrolled in the College of Graduate Studies and Research. As this study was limited to Native students enrolled in programs at the University of Saskatchewan, a similar study should be conducted to identify the needs of Native students enrolled in other post-

secondary institutions. A similar study should also be conducted in five years to determine whether the situation has changed or improved for Native students at the University of Saskatchewan. A comparative study could also be conducted across Canada, or within regions of the country to determine whether similarities or differences exist regarding Native university students in various locations.

Finally, the researcher's experience and results of this study demonstrated that Aboriginal people must move between two cultural world views while studying at university. This thesis is an example of the dilemma experienced by Aboriginal students who are caught up in the tension between two different ways of looking at reality. The following question emerged from the study: How can the university accommodate both perspectives without totally compromising the traditional beliefs of Native people? An example of this concern is illustrated in the researcher's choice of a quantitative methodology. Although some researchers contend that this methodology contradicts the structure of this study (in terms of there being a logical gap between factual/'is' statements and normative/'ought' statements), the researcher's view that all things are connected is in contrast to the above contention. Native university students are expected to operate within the parameters of the dominant views of the university and select research styles which validate these views. Therefore, to accommodate the increasing Native university student population, there should be more research conducted regarding the question of conflicting world views in relation to the experiences of Aboriginal students.

While this study provided answers to the questions posed, it raised many more. There is a need for further research in the areas mentioned above. The

University of Saskatchewan can play a leading role by taking action which will ensure that the needs of Native students are being adequately met. The topics for further research are an indication that there is still much to learn about Aboriginal people and their experiences in educational institutions.

For any Native student who may read this thesis, I would like to share with you the following statement which was given to me by one of the respondents:

"Good luck,

may the Great Spirit guide you

on your quest"

APPENDIX A

CORRESPONDENCE



UNIVERSITY OF SASKATCHEWAN

BUSINESS OFFICE

SASKATOON, CANADA

S7N 0W0

July 19, 1989.

Doreen Baptiste
 3501 Taylor Street, East
 SASKATOON, Sask.
 S7H 5H2

Dear Doreen:

The following is a rough calculation of information requested by you.
 Department of Indian and Northern Education Canada has sponsored Native Students enrolled at University of Saskatchewan. The following is a compiled list.

1988-89 Term	226 Students
Intercession & Summer Session/88	233 "
1987-88 Term	255 "
Intercession & Summer Session/87	274 "
1986-87 Term	190 "
Intercession & Summer SEssion/86	217 "
1985-86 Term	191 "

Please note these figures do not include contract classes such as ITEP or SUNTEP.

There are also a few other native students sponsored by their Band and paid directly to the U. of S. and not through Dept. of Indian Affairs.

Doreen, I am sorry I do not have records beyond 1985-86, but hope this information will help you with your thesis.

Yours truly,

Mrs. Jean E. Beaulieu
 Fees Clerk

**UNIVERSITY ADVISORY COMMITTEE ON ETHICS IN HUMAN EXPERIMENTATION
(Behavioural Sciences)**

NAME AND E.C. #: Dr. Robert Regnier 92-08
Educational Foundations

DATE: February 25, 1992

The research project entitled, "Native University Students: A Case Study of Retention", submitted on behalf of Ms. Doreen Baptiste, has been reviewed and has been approved by the Committee.

1(a) Therefore you may proceed with the proposed study subject to the following conditions:

APPROVED.

However, please revise the consent form to include the names and telephone numbers of the student-researcher and the faculty advisor (to provide participants with contact points at the university), and to state what is involved (completion of a questionnaire). Also, the student-researcher should volunteer to provide a summary (1 page) of the aggregate data and a brief statement of the results of the research to any respondents who may request such information. This can be included on the consent form as information.

1(b). Please submit the revisions (revised consent form only) requested in 1(a) to the Director of Research Services, Room 210 Kirk Hall.

2. Any significant changes to your protocol should be reported to the Director of Research Services for Committee consideration in advance of its implementation.


for Dr. T.W. Wilson
Chair, University Advisory Committee on Ethics in Human Experimentation, Behavioural Sciences

February 28, 1992

Dear Participant:

The purpose of this research is to determine the issues and concerns Native students identify while attending university. A review of the literature has led the researcher to conclude that Native students may experience difficulties while pursuing a university education which have an impact on their retention and success rates.

Results from this study may be beneficial in:

- i) the development or enhancement of programs and services at the University of Saskatchewan geared to meet the needs of Aboriginal students;
- ii) increasing the awareness of instructors regarding Native students in their classes and Colleges;
- iii) assisting other individuals/organizations (counsellors, teachers, Bands/Tribal Councils) to implement strategies which ease the transition to university for students in the future.

Participation in this study will involve the completion of a questionnaire. A summary of the aggregate data and a brief statement of the results of the research will be provided to any volunteers who request it.

Thank you for your time and effort. Your assistance and input are greatly appreciated.

Sincerely,

Doreen Baptiste
477-0169

Dr. Robert Regnier
Thesis Advisor
966-7520

I understand that my decision to participate in this research is voluntary. Furthermore, I understand that any information I have provided the researcher will be held in the strictest confidence and used solely for this research.

Signature

Date

November 6, 1991

Dear

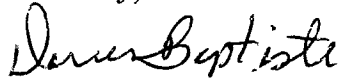
I am a graduate student under the supervision of the Indian and Northern Education Program at the University of Saskatchewan. The objective of my thesis is to determine the factors that may contribute to high attrition and low success rates for Native students at the University of Saskatchewan. Fifty Native students will be recruited to participate in this study.

I am writing to you to request your assistance. My intent is to conduct an interview with you in order that I may compare your responses with those generated from existing research. This comparison will aid in the development of the questionnaire for students. At the same time, your input helps to make this research more specific to the University of Saskatchewan.

I hope I can count on you for your valuable information. Data collected in our interview will be treated with the strictest confidence and used only for my thesis. I am also seeking your consent to tape record our interview. This will allow for a smoother flowing conversation.

I would like to thank you in advance for your co-operation in this matter.

Sincerely,

A handwritten signature in cursive script, reading "Doreen Baptiste".

Doreen Baptiste

May 28, 1992

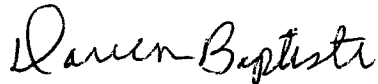
Dear Sir:

I apologize for the extended period of time I have taken to return a transcript of the interview I had with you in November, 1991. I have been very busy since that time working on other aspects of my thesis. Transcription of all the interviews has been completed as well as the collection of my data.

At this point I have not yet begun to analyze my data, nor have I used the interview transcripts. I am returning one copy to you, as you requested, in order that you may examine it to ensure that I have not misrepresented you in any way. If you have any comments, suggestions, or concerns, you may contact me at 477-0169 (home) or through the Educational Foundations Department.

Thank you very much for your willingness to participate in my research.

Sincerely,

A handwritten signature in cursive script that reads "Doreen Baptiste". The signature is written in dark ink and is positioned above the printed name.

Doreen Baptiste

November 18, 1991

Dear Sir:

I am a graduate student under the supervision of the Indian and Northern Education Program at the University of Saskatchewan. My thesis is to examine the factors that may contribute to high attrition and low success rates for Native students. One aspect of this study involves the development of a research instrument, and pre-testing it using a group of individuals not involved in the actual study.

I am writing to you to request your assistance. I wish to use ten of your students to participate in the pilot of my study. Their input will allow me to determine the appropriateness and clarity of the proposed questionnaire. Modifications to my questionnaire will occur as a result of your group's suggestions.

I hope I can count on you for your support. Information collected will be treated with the strictest confidence and used only for my research.

I would like to thank you in advance for your co-operation in this matter.

Sincerely,

A handwritten signature in cursive script, reading "Doreen Baptiste".

Doreen Baptiste

January 23, 1992

THE SHEAF: Classified

Page 19

Aboriginal university students: Master of Education (INEP) student is conducting a study which examines the issues and concerns that Native students experience while attending university. This is your chance to express your opinions on a variety of topics. Native students from all status groups, colleges, and years of study welcome. Please call Doreen Baptiste at 477-0169 for more details.

3501 Taylor Street East
Saskatoon, Saskatchewan
Phone: 477-0169

January 15, 1992

Dear University Student:

I am a graduate student under the supervision of the Indian and Northern Education Program at the University of Saskatchewan. My thesis is to examine the factors that may contribute to high attrition and low success rates for native students at this University. This requires the completion of a research study designed, conducted, and analysed by myself. Results of this research may influence the development or enhancement of services to better meet the needs of native students on campus as well as those who are considering this as an option in the future.

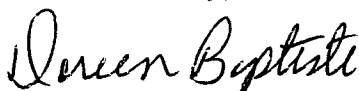
Therefore, I am writing to you to ask for your participation in my study. I hope to interview fifty Aboriginal students from all over this campus. They must be of native ancestry (all status groups are welcome) and enrolled in a program of study at the time of participation.

While participation in my research is voluntary, I hope I can count on you for your valuable information. Data collected will be treated with the strictest confidence and used only for my research.

If you are willing to assist me, please phone 477-0169 when you return in January to obtain further details. I will be accepting volunteers until January 31, 1992.

I would like to take this opportunity to thank you in advance for your consideration of this matter and wish you the best in your studies.

Yours sincerely,

A handwritten signature in cursive script that reads "Doreen Baptiste".

Doreen Baptiste

January 22, 1992

Dear Mr. Innes:

I am writing this letter to request your assistance in locating a student. The attached letter details my intent and area of study. I would like to involve Native students from across the campus in order to obtain a more representative sample.

I was informed that there is a Native student enroled in your college, although I was unable to obtain her name. I would appreciate her involvement as your college does not have a high Native student population. For these reasons, I would be very grateful if you could pass this information on to that student and ask that she telephone me as soon as possible to inform me of her intentions.

Thank you for your time and assistance.

Sincerely,

A handwritten signature in cursive script that reads "Doreen Baptiste". The signature is written in dark ink and is positioned below the word "Sincerely,".

Doreen Baptiste



UNIVERSITY OF SASKATCHEWAN

COLLEGE OF DENTISTRY
OFFICE OF THE DEAN

SASKATOON, CANADA
S7N 0W0

January 23, 1992

Ms. Doreen Baptiste
3501 Taylor St. E.
Saskatoon, Saskatchewan
S7H 5H2

Dear Doreen,

Thank you for your recent letter regarding your research project. This would seem to be a very important area for research and I hope you can manage to obtain some worthwhile information.

You are correct in your information that there is only one native student enrolled in the College. Her name is [redacted] and she is presently in second year - I have forwarded your letter to her.

Yours sincerely,

A handwritten signature in cursive script, appearing to read "P. B. Innes".

P. B. Innes
Dean

PBI:lh

APPENDIX B

INTERVIEWEE SCHEDULE

Questions for Interviews

- 1(a) What is your title?
- 1(b) What service do you provide?
2. Is your service particular to any group of students?
- 3(a) Do you have much contact with Native students?
- 3(b) If yes, in what way?
4. Do you feel Native students experience difficulties which may hinder their success and/or completion of studies?
5. What do you feel are their major obstacles?
6. Do you feel there are other factors which may have an effect on their performance and success?
7. Do you feel Native students experience problems similar to the general student population?
8. Do you feel that the retention and success of Native students is lower than that of the general student population?
9. How do you feel that your service could better assist Native students?
10. What do you feel the university could do to better assist Native students?
11. Do you have any other comments?

APPENDIX C

STUDENT SURVEY

STUDENT SURVEY**A. Background**

1. Age: under 20 ____ 20-24 ____ 25-29 ____ 30-34 ____ 35 and older ____
2. Male ____ Female ____
3. Marital Status: Single ____ Married (including common-law) ____
4. If you are married:
 - (a) is your spouse attending an educational institution? yes ____ no ____
 - (b) if yes, indicate type of institution _____
5. Native Status:
 - ____ Status Indian
 - ____ Non-Status Indian
 - ____ Metis
6. First spoken language:
 - ____ Cree
 - ____ Saulteaux
 - ____ Other native language (specify _____)
 - ____ English
 - ____ French
 - ____ Other _____
7.
 - (a) Do you have any children at home? yes ____ no ____
 - (b) If yes, how many? ____
 - (c) How many in each age category?
 - ____ under 18 months
 - ____ 1.5 to 5 years old
 - ____ 6 to 12 years old
 - ____ over 12 years old
 - (d) Are you the sole supporter of these children? yes ____ no ____
 - (e) If you are not the sole supporter, who is assisting you?

____ spouse	____ other family member(s)
____ parent(s)	____ friends/relatives
____ other (Specify) _____	
8. What type of child care do you have while attending classes?

____ none	____ spouse, relative, friend
____ day-care (subsidized)	____ babysitter
____ other	____ day-care (non-subsidized)
9. Where do you live while attending university?

____ with parents/relatives	____ university residence
____ rental accommodations in house (room/LHK)	____ apartment
____ house (non-subsidized rent)	____ your own house
____ house (subsidized rent)	____ other
10. Prior to entering a post-secondary or university setting, your academic performance was:
 - ____ extremely high (80-100%)
 - ____ above average (70-80%)
 - ____ average (60-70%)
 - ____ below average (50-60%)
 - ____ don't know
11. Type of admission to university
 - ____ special admission
 - ____ regular admission
 - ____ don't know
12. What college are you enrolled in?

____ Agriculture	____ Law
____ Arts and Science	____ Medicine
____ Commerce	____ Nursing
____ Dentistry	____ Pharmacy
____ Education	____ Physical Education
____ Engineering	____ Physical Therapy
____ Graduate Studies and Res.	____ Veterinary Medicine
____ Don't know	

6. While at university, your academic performance is? _____ extremely high (80-100%) _____ above average (70-80%)
 _____ average (60-70%) _____ don't know
 _____ below average (50-60%)
7. Have you ever considered dropping out of university?
 _____ yes Why? _____
 _____ no Why? _____
8. What factors help to you continue your studies at university (check all that apply)
- | | Major | Minor |
|------------------------------------|-------|-------|
| Class/university environment | _____ | _____ |
| Faculty/counsellor support | _____ | _____ |
| Support from friends at university | _____ | _____ |
| Support from family or relatives | _____ | _____ |
| Other _____ | | |
9. Have you ever considered changing to another university, or post secondary institution? _____ yes _____ no
 If yes, why? _____
10. What is your source of funding while at university?
- | | |
|------------------------------------|-----------------------------|
| _____ Department of Indian Affairs | _____ Scholarships/grants |
| _____ Student loan | _____ Part-time employment |
| _____ Parental or family aid | _____ Tribal Council |
| _____ Band | _____ Other (specify _____) |
11. Do you feel that the funds you receive are adequate? _____ yes _____ no
 If no, why not? _____
12. (a) When you FIRST ENTERED university, did you experience any difficulties?
 yes _____ no _____
 (b) If you answered yes, please list them _____
13. Have you experienced any of the following problems while attending university? (check all that apply).
- | | Major | Minor |
|---|-------|-------|
| Lack of funds | _____ | _____ |
| Cannot find affordable housing | _____ | _____ |
| Family problems | _____ | _____ |
| Health problems | _____ | _____ |
| Difficulty finding a babysitter | _____ | _____ |
| Impersonal university system | _____ | _____ |
| Academic difficulties: | | |
| English/Language skills | _____ | _____ |
| Math skills | _____ | _____ |
| Science skills | _____ | _____ |
| Writing term papers | _____ | _____ |
| Study skills | _____ | _____ |
| Exam writing skills | _____ | _____ |
| Difficulty adapting to university lifestyle | _____ | _____ |
| Do not like the classes | _____ | _____ |
| Do not like the professors/instructors | _____ | _____ |
| Lack of adequate support: | | |
| Academic | _____ | _____ |
| Personal | _____ | _____ |
| Do not like living in the city | _____ | _____ |
| Loneliness | _____ | _____ |
| Not enough time to study | _____ | _____ |
| No place to study | _____ | _____ |
| Too many other responsibilities | _____ | _____ |
| Other _____ | _____ | _____ |
| Other _____ | _____ | _____ |

13. Program type:

- | | |
|-------------------------------------|----------------------------------|
| <input type="checkbox"/> SUNTEP | <input type="checkbox"/> ITEP |
| <input type="checkbox"/> INEP | <input type="checkbox"/> NHAPN |
| <input type="checkbox"/> Native Law | <input type="checkbox"/> Regular |

14. Year of study:

☐ first ☐ second ☐ third ☐ fourth ☐ other

B. Educational Experience

1. Why did you decide to attend university? (Select your 3 most important reasons. Place a number 1 by the one which was most important, a number 2 by the second most important, and a number 3 by the least important of the 3 you have selected).

- ☐ Interest in a particular career
☐ Influence of parents or relatives
☐ Encouragement from spouse
☐ Influence from a counsellor or teacher
☐ Future employment opportunities
☐ To meet educational requirements for future educational pursuits
☐ I had no other income
☐ To increase my income
☐ To obtain more education
☐ Other _____

2. Reasons for selecting your particular program of study (Select your 3 most important reasons. Place a number 1 by the one which was most important, a number 2 by the second most important, and a number 3 by the least important of the 3 you have selected).

- ☐ Personal interest
☐ Future employment prospects
☐ A desire to enhance present employment options
☐ I was encouraged by a recruiter from the program
☐ Information from students already in the program
☐ Advice from a teacher or counsellor
☐ Advice from a university faculty member
☐ Advice from family or friends
☐ The program is designed exclusively for Natives
☐ I did not have the academic qualifications to enter the program I initially wanted to enter.
☐ Other _____

3. (a) Did you utilize career planning and counselling services in high school?

- ☐ yes ☐ no
 If you answered yes, respond to b, c, d and e
 If you answered no, go on to question 4.

- (b) How frequently? _____
 (c) What grades were you in when you utilized such services? _____
 (d) How useful for you were the career planning and counselling services provided in high school?
☐ very useful
☐ moderately useful
☐ not useful
 (e) What are your reasons for your answer in (d)? _____

4. (a) Prior to entering university, were you aware of program options other than the one you have chosen? ☐ yes ☐ no ☐ somewhat

If you have answered no, respond to (b).

- (b) Are you aware of the various programs available to you at this time?
☐ yes ☐ no

5. Have you ever wished you had entered a different program of study?

- ☐ yes Why? _____

☐ no Why? _____

14. (a) If you experienced academic difficulties, did you take any extra (non-credit) courses to improve your performance? ____ yes ____ no

(b) If yes, were they required by:
 ____ university ____ personal decision

(c) Should more courses be provided? ____ yes ____ no

15. When you have problems who do you turn to for assistance? (check all that apply)

____ Counsellor
 ____ Spouse
 ____ Professors
 ____ No one

____ Friends
 ____ Parents/relatives
 ____ Clergy
 ____ Other (specify _____)

16. (a) Are you aware of campus services available to persons who experience academic/personal problems? ____ yes ____ no

(b) If you answered yes, list the services that you know about.

17. (a) Have you utilized any of the existing campus services available to you?
 ____ yes ____ no

(b) If yes, which ones (please list)

 (c) Were they helpful? ____ yes ____ no
 Explain _____

(d) If you have experienced personal or academic difficulties and did not utilize existing services, why not? (check as many that apply)

____ I feel less adequate if I ask for help.
 ____ I feel I am the only one experiencing problems.
 ____ I feel my problems are trivial and do not warrant assistance.
 ____ Negative feelings toward Native people may increase if I tell others I have difficulties.
 ____ I will not be understood because I am an Indian.
 ____ Don't know
 ____ Other _____

18. Do you feel the university is accessible to Native Students?

____ yes Why? _____

____ no Why not? _____

19. Do you feel Native students can retain their culture and get an education at the same time? ____ yes ____ no

Explain _____

20. Do you feel culturally alienated at the university? ____ yes ____ no

Explain _____

21. If a native counsellor was to be employed on campus would you go to him/her for assistance regarding:

Academic concerns ☐ yes ☐ no
 Personal concerns ☐ yes ☐ no

22. Do you feel the university' existing counselling programs are adequate to meet the needs of native students? ☐ yes ☐ no

Explain _____

23. What types of assistance should a centre for native students provide? (check all that apply)

<input type="checkbox"/> Informal	<input type="checkbox"/> Course planning
<input type="checkbox"/> Assistance with housing	<input type="checkbox"/> Budgeting
<input type="checkbox"/> Tutorial assistance	<input type="checkbox"/> Information services
<input type="checkbox"/> Academic counselling	<input type="checkbox"/> Personal counselling
<input type="checkbox"/> Referral services	<input type="checkbox"/> Student advocacy
<input type="checkbox"/> Recreational services	<input type="checkbox"/> Financial
<input type="checkbox"/> Other	

24. In your opinion, what could be done to reduce the problems for native students planning to attend, or who are already attending university?

25. Is there anything else you would like to add to this questionnaire?

APPENDIX D

STUDENT COMMENTS

Respondent Comments and Statements

3.3 Reasons for Attending University

- Tired of seeing Natives coerced and abused, developed the will to change the situation
- To provide a future for my children and be a positive role model for Indian youth
- To develop sufficient writing skills required to write novels, books
- Self-esteem, status, tired of secretarial work
- To get out of Prince Albert
- I obtained my Bill C-31 status
- To show my children that education is important, to be their role model

3.4 Reasons for Program Selection

- To promote Indigenous youth to have a better education; Indian control of Indian education
- To improve the situation among Native people
- Ended up in grad studies largely because I could...be a role model
- It is a short program so I would only have to be away from home and see less of my children for one year
- To get a B.A. to enter Law
- As a teacher's assistant for six years, I wanted to get the recognition and pay for a job I was already doing
- I have always wanted to pursue a legal career but other interests such as fun and booze kept me away from post-secondary education

4.2 Difficulties Upon Entry to University

- Difficulties adapting to university or the city
- Returning to school after a lengthy absence (17 years, 10 years, 3 years)
- Poor study skills
- Ignorant of available resources
- Lack of help - housing
- Native in non-Native community
- Lack of support system
- Unfamiliar with university layout
- Culture shock
- Heavy workload
- Not knowing what to expect
- Essay writing
- Racism - professor

Other problems included:

- Work organization
- How to use a library
- Feelings of not belonging
- Lack of adequate daycare
- Peer pressure for substance abuse
- Younger than other Indian students
- Language
- Feelings of anonymity
- Note taking
- Understanding lectures
- Feeling lost
- Insecurity
- I thought I should take more upgrading
- Impersonal university system
- Transition from high school
- Procrastination
- Difficult classes
- Not aware of campus organizations
- Loneliness
- No family here
- No friends here
- Time spent driving to and from university
- Ill health of family member
- Intimidation from professor

4.3 Inadequate Funds

- Does not cover expenses - daily, necessities, extra
- Not enough to support a family
- I am barely surviving
- Does not increase with inflation
- I'm broke all the time
- Affects my studies
- Difficulty purchasing school needs
- Does not cover activities (interests) for children
- I am usually short by month's end, and live well below the national poverty rate

Other comments included:

- I need day care assistance, etc.
- They were not sufficient to allow me to concentrate on my studies and still live decently with my children
- I had to work to supplement...
- Must use savings
- I worry about running out of money
- Sometimes I feel like I'm on Welfare
- Less than minimum wage
- Not allowed to work or what we make is deducted from cheque
- Department of Indian Affairs student allowance is too low

4.4.3 Other Types of Difficulties

- Difficulties with father of children
- Family vs own interests
- Procrastination
- Class times (I hate mornings)
- Racist professor
- Extended family problems such as young deaths, alcoholism, drug abuse and health.
- Native male with large family did not fit in with classmates who came from middle class or upper middle class backgrounds
- Out of school for extended time
- Too many children

4.6 Who Assisted With Problems

- Elder (3)
- Indigenous Student Resource Center (1)
- Music (1)
- Fiance (1)
- NNAPN support group (1)
- Tutors (1)
- Graduate students from SUNTEP (1)
- Sister (1)
- God (1)

4.7 Other Helpful Factors

- To ensure future for children
- Ambition/goals
- Own motivation
- Time and energy already invested would be wasted [if I withdrew]
- Perseverance
- Appreciation
- Success
- Husband
- Self-discipline
- Strong/supportive Native friends
- Personal decision
- Not knowing what else to do
- Stubbornness

4.8 Accessible University

- Biases are too strong
- Full stress, being uncomfortable on campus
- Such as in main library
- No support from departments
- No gathering place that's accessible to all
- Poor elementary/secondary education
- Restricted education feeling
- Lack of support in non-university community
- Alienation
- High school students are not aware of available career opportunities
- Entrance standards
- Tough period of adjustment
- Institutional racism
- Cultural stigmas which interfere with fairness
- Particularly in north - costs, support

4.9 Cultural Retention

- It is totally up to the individuals and their sense of what culture is
- I believe that to do so is a personal decision and requires individual pursuit outside the university setting. I haven't seen anything specifically "cultural" [on campus] except for the powwows which are more of a show than a cultural activity
- Culture is acquired from grandparents who did their grandparenting according to traditional requirements. It is also reinforced by parents

- People don't have to lose their culture. They just have to add the new information and new ways of thinking to their current information, integrate the two, and maintain their old values, beliefs, and ceremonies, etc.
- The more they learn of other cultures, the more they will respect their own and strive to retain and intensify theirs
- Today there is a parallel between education and culture. A good balance will help you and your people
- It is important to bridge two worlds to survive
- Take the larger society's education with a grain of salt - one can't believe everything one is taught
- I believe strongly in my cultural roots
- As long as you keep in touch with your people
- Students who have a strong cultural background can retain the same while furthering their education
- It's a good university, it's encouraging, one should not hide because of who he/she is
- Attending the U of S has been a catalyst for me to retain and regain my Indian culture
- If the university is open to Aboriginal ways of knowing
- The program is designed to accommodate the problems of Native society, curriculum is based on Native culture
- You can meet with other Indian students and discuss classes, Native issues, etc.
- Family ties help

While other students indicated they could retain their culture, they stated a need for support:

- Extremely difficult if [there is] no family/personal support. Many academic concepts are derived from non-Native European ideas and values. Many Native [students] do not have the background to understand and deal with these concepts.
- Need help from others to retain culture.
- Should have more cultural activities.
- Need more support from Bands, professors, and the university.

4.10 Cultural Alienation

- People at the university will give you quick status...I can not wear clothes that I wear at home because people generally pick you out of a crowd, or walking down a hall way.
- I feel different...sometimes people treat you different because of their attitudes towards Indians - other students and some professors.
- I feel the white people are always judging me.

- I did initially...with more Native students one does not feel so isolated and people reinforce and validate each other.
- I fail to see any cultural unity among Native students, the system perpetuates cut-throat competition.
- Many non-Native students/faculty do not understand and appreciate social problems...they expect students to place studies first.
- I have no friends, only Native people talk to me
- Natives hardly have an opportunity to meet. The Native students association hardly has general assemblies, they should organize more activities where Native students could meet each other.
- There isn't very many other Native students in the college I'm in, there isn't anyone that can understand or relate to my concerns because I have a different cultural background.
- I'm the only Native student in my first year and sometimes feel very alone - there are times I feel like quitting.
- There are only two other Native students in my class.
- There are so many non-Aboriginals, sometimes you feel lost in a sea of faces.

Comments from students who did not feel culturally alienated included:

- I take pride in my culture and don't feel alienated anymore.
- The U of S is very culturally mixed and there is a lot of Native students which makes me feel at ease.
- Native students tend to stick together and express their concerns to counsellors.
- When I entered university I knew that it wasn't from my cultural background.
- I feel everyone treats me o.k. I can easily make friends.
- I am an outgoing person. I [can] talk to a lot of different people. I also didn't grow up on a reserve.
- I was always alienated from Native culture to some degree. I am just beginning to realize what I missed as a child.
- I had many people to consult with...if anything, I was exposed to some very special people.
- The classes, students, professors, are great
- There are a lot of Native services on campus as well as mainstream services that both gave me the service I required.
- I associate with my friends in I.T.E.P.
- When one understands her own culture, one feels proud of her heritage regardless of what others perceive are the negative aspects of Indians.
- I get along with all cultures.

- The only people I really know are Natives.
- The ISC does allow Native students to get together.
- I have never had a problem with adapting to my environment or getting along with people...I believe that I must understand the culture I am involved with in order to work within it.
- I am not into traditional Indian culture.
- I have a strong, extended Aboriginal family to support me.

4.11 Campus Services

- Helped me to understand problem areas
- Were places to socialize
- Financial help
- Provided support
- Participated in activities
- It was good to talk to professionals
- Provided emotional support
- Assisted with program selection
- Was helpful in relieving stress
- I gained computer awareness
- Completed my immunizations
- Supplied needed direction
- Provided information regarding career advancement opportunities
- It was a place to associate with other Native students
- Improved note-taking, time management, and essay writing skills

Did Not Seek Assistance:

- I am able to sort out my own problems
- I got required help from friends
- I received help from family
- I am too independent
- I have no time to make counselling appointments
- Many [non-Natives] do not understand the social environment Natives live in every day. If I express the problems due to extended family/personal such as alcoholism/drug abuse, I feel this will contribute to further stigmatization of Natives. I don't want to stereotype myself
- I feel I should be able to deal with problems myself
- Because of culturally insensitive personal
- Problems arose from unforeseen family and health circumstances
- The thought never crossed my mind
- I felt I could do it on my own - I needed help though

4.12.1 Wish to Enter Different Program

- A change or expansion in interests
- I wish I was in Law
- I wish I was in administration to study in the science area
- I would like to find out more about another program
- I could not choose, so I'm studying two
- I wish I had entered a shorter program
- I wish I had entered education

Do Not Wish to Enter Different Program

- The program opens doors for future employment and meets goals
- Enjoy studying law, it is a means to help Native people
- I feel I can succeed
- I've always loved learning and teaching means learning until you die
- I have no time to wish I was in something else. I can always come back later
- I am just glad to be in university
- I enjoy working with children
- I lacked the academic qualifications to enter Law

4.13 Considered Changing to Another University or Post-Secondary Institution

- Program selection
- Better graduate school
- To pursue one more suited to my goals
- I wanted to change university at the beginning because of the long distance away from home and also because I didn't like living in Saskatoon because I experienced racism.
- I already transferred when I moved to Saskatoon
- Because I am getting married
- Because a large Native family is stigmatized in a non-Native community
- To pursue a social work degree (it is not offered here)
- For a change in environment
- To alleviate distractions from family and friends
- To study in a program of shorter duration

4.13.1 Considered Dropping Out of University

- Stress caused by having family, family considerations
- Lack of family support
- To take a job to make a better income
- Frustration
- Fear of failure
- I feel like nobody cares
- My child's health problems

- Heavy workload
- Isolation
- Program length
- I was disappointed and ashamed with my marks since they weren't the same level as high school. I felt like I was letting myself and others down.
- Guilt for not spending enough time with my children
- I feel I don't have what it takes
- I thought I was too stupid, I was insecure
- University does not lend itself to Native attitudes and philosophies

4.13.2 Did Not Consider Dropping Out of University

- It was a major move to come here - it's not worth it to drop out
- I won't get back in with high quotas
- I want a successful future
- Enjoyment

4.14 Counselling Services

- They are not equipped or staffed to understand and deal with Native student needs
- There is still a lack of information and students are still getting the run around by the bureaucratic system
- Counsellors do not know how it feels to be Native and I can not go to them to speak of personal problems because it seems that they will not understand
- White society doesn't understand that one must give to their fellow brothers and sisters what one is able to give. There is a duty to help each other among Natives - even if it means having less. There are also other aspects of Native society a white person can not help with.
- I go to program advisors for my studies and have family to help me understand how and why society does what it does
- Counsellors are not Native. Students are automatically turned off because no matter how well intentioned, the counsellor will never know what it is like to be Aboriginal
- They need a full time counsellor whose only job is personal counselling
- There is not enough emphasis placed on spiritual counselling
- There should be Aboriginal people to counsel and give support
- I feel I can not go to my counsellor about another course in a different department
- I think more could be done for first year Native students to make the first couple of years a little easier
- I feel the Aboriginal student resource centre is not very well publicized about its function and services;
- If there isn't a Native counsellor, then the programs are inadequate

- I would like to have access to a Native counsellor/elder as well as the regular service
- Do not know of any services
- All students have the opportunity to use them
- If students know existing counselling programs on campus, that's good
- Being raised differently than someone who was raised on a reserve, my needs are probably different - I think the programs are adequate
- I think the university tries to meet the needs
- I'll be entering I.T.E.P., and they've been very helpful
- Counselling services in S.U.N.T.E.P. are adequate
- They may be difficult to access due to time constraints and other responsibilities stemming from academic studies
- There are so many programs to assist students on campus

5.7 What Could Be Done to Reduce Problems for Native Students?

- If there was some way for Native students to adapt easier to university life. A lot of students come from small communities and the adjustment to the city can be overwhelming at times
- Getting through that first step is a big one
- A university re-entry program especially for students who have been out of school for a lengthy period
- Native activities group for peer support
- First year classes held off-campus (on reserve) so students can become familiar with university demands and gain confidence
- A strong network of support to make Native students feel welcome and help them deal with the culture shock they experience
- Make university setting more comfortable
- Educate white people to facilitate change in their attitudes
- Preparation course on university survival, follow-up
- There should be a person that talks to high school students and makes them aware of different career opportunities, what classes are required, support groups and services that are available, and what classes are required
- Tutoring: English and other subjects
- Natives need awareness and help to heal themselves (residential school syndrome)
- More communication to Native students about existing groups, organizations, or services that are geared towards Aboriginal students
- More time management courses
- Show Native students where everything is and where they can go for help
- Geography is my biggest problem. Getting lost in buildings around the university and in the city. When your lost, your also lonely.
- Mandatory preparation course for students entering through special admission and affirmative action so they know the demands and the academic level needed to succeed

- A more active student organization
- Low income housing should be readily available for students with families. Without adequate, affordable housing student are relegated to slum housing in view of the lack of funding many receive.
- A Native students resource centre with variety of services
- A spokesperson from the student body to act as advocate with Bands and Tribal Councils
- Ensure that there is easy access to services, make each Native student aware of all available services
- More academic counsellors for first year students such as when to drop classes, maintain their GPA, etc.
- Bring Native students together from all colleges for support and socializing
- A Native centre
- More Native people employed within the university
- Let people know what you are thinking, feel proud you are a Native person
- Social support system
- Financial support
- Cultural centre
- Orientation for first year students
- Study skills, time management, etc. these programs should be offered in Grade 12
- Native resource centre should expand its duties
- A closer working relationship between the university, Band governments, and Indian organizations

APPENDIX E

FIGURES AND TABLES

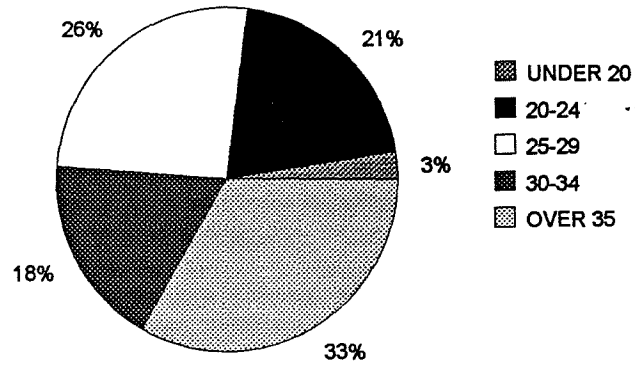
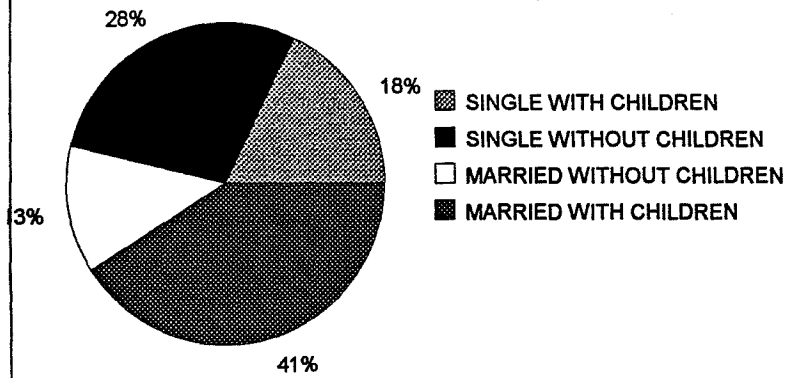
FIGURE 1 AGE OF PARTICIPANTS**FIGURE 2 MARITAL STATUS AND DEPENDANTS**

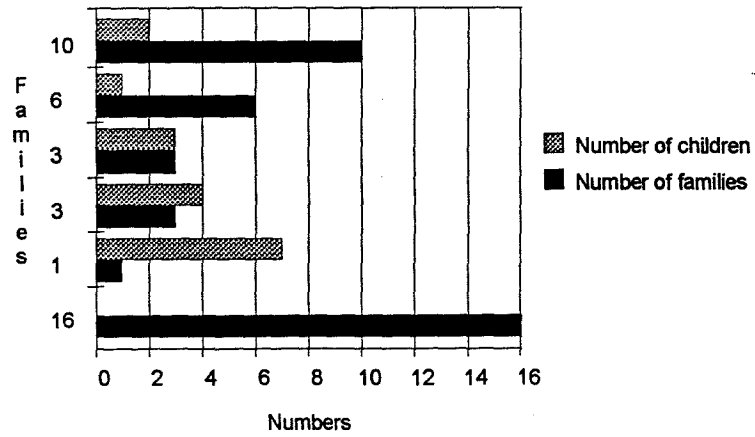
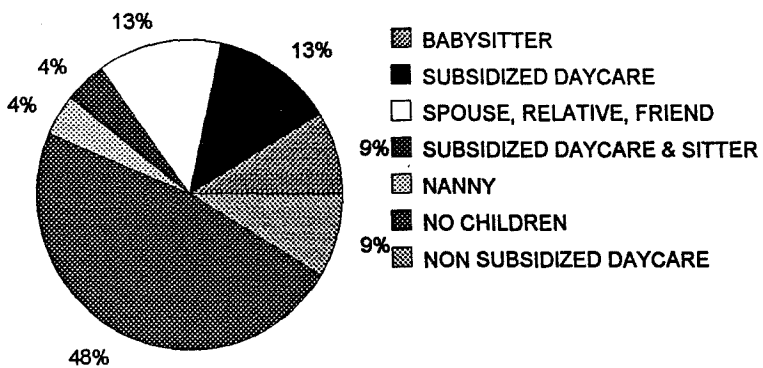
FIGURE 3 SIZE OF FAMILIES WITH CHILDREN**FIGURE 4 CHILDCARE**

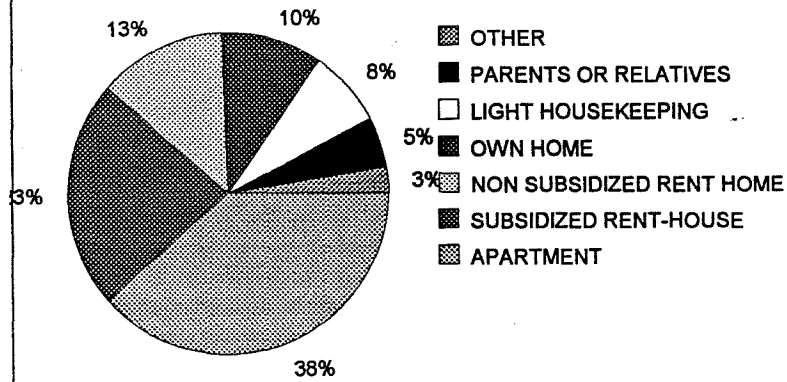
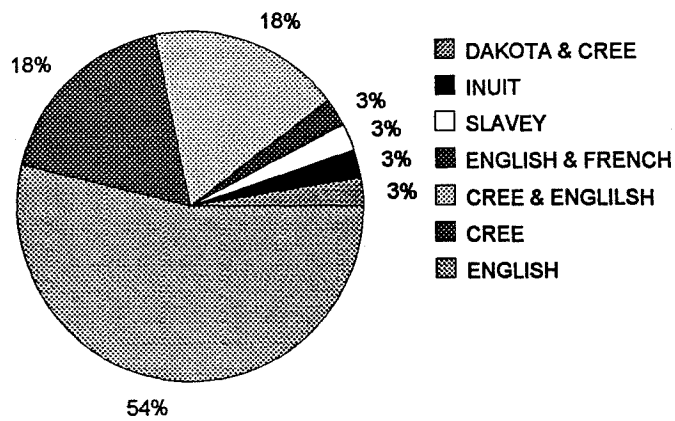
FIGURE 5 ACCOMODATION**FIGURE 6 FIRST SPOKEN LANGUAGE**

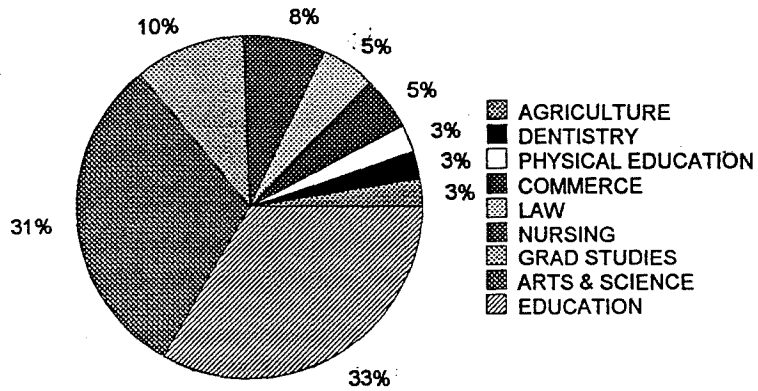
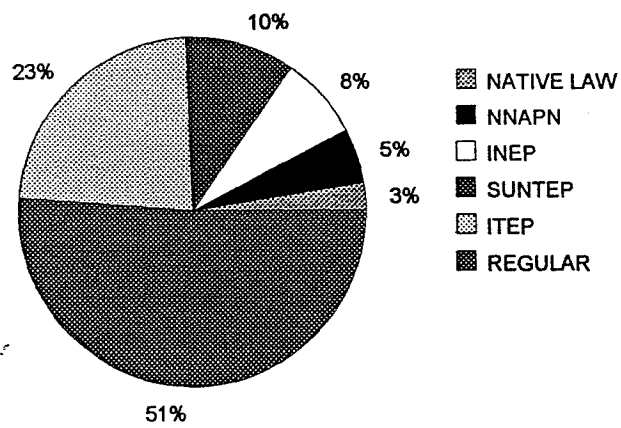
FIGURE 7 ENROLMENT BY COLLEGE**FIGURE 8 PROGRAM TYPE**

TABLE 1

PROGRAM TYPE AND ITS RELATION TO ADMISSION TYPE, GENDER AND AGE

PROGRAM	ADMISSION TYPE		GENDER		AGE				
	SPECIAL	REGULAR	MALE	FEMALE	UNDER 20	20-24	25-29	30-34	OVER 35
SUNTEP	2 (5.1)	2 (5.1)	1 (2.6)	3 (7.7)	0	1 (2.6)	1 (2.6)	2 (5.1)	0
INEP	2 (5.1)	1 (2.6)	1 (2.6)	2 (5.1)	0	0	0	0	3 (7.7)
NATIVE LAW	1 (2.6)	0	1 (2.6)	0	0	0	0	0	1 (2.6)
ITEP	4 (10.3)	4 (10.3)	3 (7.7)	6 (15.4)	0	2 (5.1)	4 (10.3)	0	3 (7.7)
NNAPN	2 (5.1)	0	1 (2.6)	1 (2.6)	0	0	2 (5.1)	0	0
REGULAR	2 (5.1)	18 (46.1)	9 (23.1)	11 (28.2)	1 (2.6)	5 (12.8)	3 (7.7)	5 (12.8)	6 (15.4)
TOTAL	13 (33.3)	25 (64.1)	16 (41.0)	23 (59.0)	1 (2.6)	8 (20.5)	10 (25.6)	7 (17.9)	13 (33.3)

* One individual in ITEP did not know his/her admission type

TABLE 2

COLLEGE ENROLMENT BY GENDER AND PROGRAM TYPE

PROGRAM	GENDER		ADMISSION TYPE			TOTAL ENROLMENT
	MALE	FEMALE	SPECIAL	REGULAR	DON'T KNOW	
AGRICULTURE	0	1 (2.6)	0	1 (2.6)	0	1 (2.6)
ARTS AND SCIENCE	8 (20.5)	4 (10.3)	2 (5.1)	10 (25.6)	0	12 (30.8)
COMMERCE	1 (2.6)	1 (2.6)	0	2 (5.1)	0	2 (5.1)
DENTISTRY	0	1 (2.6)	0	1 (2.6)	0	1 (2.6)
EDUCATION	3 (7.7)	10 (25.6)	6 (15.4)	6 (15.4)	1 (2.6)	13 (33.3)
GRAD STUDIES	1 (2.6)	3 (7.7)	2 (5.1)	2 (5.1)	0	4 (10.3)
LAW	2 (5.1)	0	1 (2.6)	1 (2.6)	0	2 (5.1)
NURSING	1 (2.6)	2 (5.1)	2 (5.1)	1 (2.6)	0	3 (7.7)
PHYS. EDUCATION	0	1 (2.6)	0	1 (2.6)	0	1 (2.6)
TOTAL	16 (41.0)	23 (59.0)	13 (33.3)	25 (64.1)	1 (2.6)	39 (100)

TABLE 3
THE RELATIONSHIP BETWEEN
YEAR OF STUDY, MARITAL STATUS
AND AGE

YEAR OF STUDY	1ST YEAR	2ND YEAR	3RD YEAR	4TH YEAR	OTHER
MARITAL STATUS					
Single	3 (7.7%)	4 (10.3%)	3 (7.7%)	3 (7.7%)	5 (12.8%)
Married	2 (5.1%)	6 (15.4%)	5 (12.8%)	4 (10.3%)	4 (10.3%)
AGE					
UNDER 20	0	0	1 (2.6%)	0	0
20-24	2 (5.1%)	1 (2.6%)	2 (5.1%)	1 (2.6%)	2 (5.1%)
25-29	2 (5.1%)	3 (7.7%)	3 (7.7%)	1 (2.6%)	1 (2.6%)
30-34	0	3 (7.7%)	0	1 (2.6%)	3 (7.7%)
35+	1 (2.6%)	3 (7.7%)	2 (5.1%)	4 (10.3%)	3 (7.7%)
TOTALS	5 (12.8%)	10 (25.6%)	8 (20.5%)	7 (17.9%)	9 (23.1%)

TABLE 4

THE RELATIONSHIP BETWEEN ACADEMIC AVERAGE PRIOR
TO UNIVERSITY ENTRANCE, COLLEGE SELECTION, PROGRAM
TYPE AND ADMISSION TYPE

ACADEMIC AVERAGE	50-60%	60-70%	70-80%	80-100%
COLLEGE				
AGRICULTURE	0	1 (2.6)	0	0
ARTS AND SCIENCE	2 (5.1)	4 (10.3)	5 (12.8)	1 (2.6)
COMMERCE	2 (5.1)	0	0	0
DENTISTRY	0	0	0	1 (2.6)
EDUCATION	0	9 (23.1)	2 (5.1)	2 (5.1)
GRADUATE STUDIES	0	1 (2.6)	2 (5.1)	1 (2.6)
LAW	1 (2.6)	1 (2.6)	0	0
NURSING	0	2 (5.6)	0	1 (2.6)
PHYSICAL EDUCATION	0	0	0	1 (2.6)
ADMISSION TYPE				
SPECIAL	0	8 (20.5)	4 (10.3)	1 (2.6)
REGULAR	5 (12.8)	9 (23.1)	5 (12.8)	6 (15.4)
UNKNOWN	0	1 (2.6)	0	0
PROGRAM TYPE				
SUNTEP	0	3 (7.7)	0	1 (2.6)
INEP	0	0	2 (5.1)	1 (2.6)
NATIVE LAW	0	1 (2.6)	0	0
ITEP	1 (2.6)	6 (15.4)	2 (5.1)	0
NNAPN	0	2 (5.1)	0	0
REGULAR	4 (10.3)	6 (15.4)	5 (12.8)	5 (12.8)
TOTAL	5 (12.8)	18 (46.1)	9 (23.1)	7 (17.9)

TABLE 5

PROGRAM OPTION AWARENESS

AWARENESS	YES	NO	SOMEWHAT
COLLEGE			
Agriculture	1 (2.6%)	0	0
Arts and Science	5 (12.8%)	4 (10.3%)	3 (7.7%)
Commerce	1 (2.6%)	3 (7.7%)	0
Dentistry	1 (2.6%)	0	0
Education	6 (15.4%)	5 (12.8%)	2 (5.1%)
Graduate Studies	2 (5.1%)	1 (2.6%)	1 (2.6%)
Law	1 (2.6%)	1 (2.6%)	0
Nursing	1 (2.6%)	1 (2.6%)	1 (2.6%)
Physical Education	1 (2.6%)	0	0
PROGRAM TYPE			
SUNTEP	2 (5.1%)	2 (5.1%)	0
INEP	2 (5.1%)	1 (2.6%)	0
ITEP	3 (7.7%)	4 (10.3%)	2 (5.1%)
NATIVE LAW	0	1 (2.6%)	0
NNAPN	0	1 (2.6%)	1 (2.6%)
REGULAR	12 (30.8%)	4 (10.3%)	4 (10.3%)
TOTALS	19 (48.7%)	13 (33.3%)	7 (17.9%)

TABLE 6

REASONS FOR ATTENDING UNIVERSITY

REASONS	TOTAL WEIGHTED	RANK
Interested in a particular career	63	1
Future employment opportunity	56	2
To obtain more education	24	3
Influence of parent or relative	17	4
Encouragement from spouse	15	5.5
Other	15	5.5
To increase my income	12	6
To meet educational requirements for future educational pursuits	11	7
Influence from counsellor or teacher	7	8
Needed a source of income	5	9

TABLE 7.1

REASONS FOR PROGRAM SELECTION

REASON	TOTAL WEIGHTED	RANK
Personal interest	85	1
Future employment prospects	52	2
A desire to enhance employment options	24	3
Advice from family or friends	19	4
Program is designed for Natives	10	5
Advice from faculty member	9	6.5
Other	9	6.5
Advice fro teacher or counsellor	8	7.5
I did not have the academic qualifications to enter the program I initially wanted	8	7.5
Encouraged by a recruiter from the program	3	8
Information fro students in the program	0	9

TABLE 7.2

REASONS FOR PROGRAM SELECTION

BY
COLLEGE

REASONS	COLLEGES								
	AGR	ARTS	COM	DEN	ED	GRAD	LAW	NURS	PHED
Personal interest	1 (2.6%)	10 (28.2%)	2 (5.1%)	1 (2.6%)	12 (30.8%)	4 (10.3%)	2 (5.1%)	2 (5.1%)	1 (2.6%)
Future employment	1 (2.6%)	12 (30.8%)	2 (5.1%)	1 (2.6%)	8 (20.5%)	3 (7.7%)	0	1 (2.6%)	0
Enhance employment options	1 (2.6%)	5 (12.8%)	0	1 (2.6%)	4 (10.3%)	0	2 (5.1%)	0	0
Encouraged by program recruiter	0	0	0	0	0	0	0	2 (5.1)	0
Advice from teacher or counsellor	0	1 (2.6%)	0	0	3 (7.7%)	0	0	0	0
Advice from faculty	0	0	0	0	1 (2.6%)	1 (2.6%)	0	1 (2.6%)	1 (2.6%)
Advice from family or friends	0	2 (5.1%)	2 (5.1%)	0	5 (12.8%)	1 (2.6%)	0	0	1 (2.6%)
Program designed for Natives	0	0	0	0	2 (5.1%)	1 (2.6%)	1 (2.6%)	0	0
Did not have academic qualifications	0	3 (7.7%)	0	0	1 (2.6%)	0	0	0	0
Other	0	1 (2.6%)	0	0	3 (7.7%)	2 (5.1%)	1 (2.6%)	0	0
Information from students already in program	0	0	0	0	0	0	0	0	0

TABLE 7.3

REASONS FOR PROGRAM SELECTION
BY
PROGRAM TYPE

REASONS	PROGRAM TYPE					
	SUNTEP	INEP	NATIVE LAW	ITEP	NNAPN	REGULAR
Personal interest	3 (7.7%)	3 (7.7%)	1 (2.6%)	9 (23.1%)	2 (5.1%)	18 (46.1%)
Future employment	3 (7.7%)	3 (7.7%)	0	5 (12.8%)	1 (2.6%)	16 (41.0%)
Enhance employment options	1 (2.6%)	0	1 (2.6%)	3 (7.7%)	0	8 (20.5%)
Encouraged by program recruiter	0	0	0	0	2 (5.1%)	0
Advice from teacher or counsellor	0	0	0	3 (7.7%)	0	1 (2.6%)
Advice from faculty	1 (2.6%)	0	0	0	1 (2.6%)	2 (5.1%)
Advice from family or friends	1 (2.6%)	1 (2.6%)	0	5 (12.8%)	0	4 (10.3%)
Program designed for Natives	1 (2.6%)	1 (2.6%)	1 (2.6%)	1 (2.6%)	0	0
Did not have academic qualifications	1 (2.6%)	0	0	0	0	3 (7.7%)
Other	1 (2.6%)	1 (2.6%)	0	1 (2.6%)	0	4 (10.3%)
Information from students						
already in program	0	0	0	0	0	0

TABLE 7.4

REASONS FOR PROGRAM SELECTION
BY
COUNSELLING AND AWARENESS

REASONS	USED CAREER PLANNING AND COUNSELLING		AWARENESS OF OPTIONS		
	YES	NO	YES	NO	SOMEWHAT
Personal interest	8 (20.5%)	28 (71.8%)	18 (46.1%)	11 (28.2%)	7 (17.9%)
Future employment	4 (10.3%)	24 (61.5%)	15 (38.5%)	9 (23.1%)	4 (10.3%)
Enhance employment options	2 (5.2%)	11 (28.2%)	6 (15.4%)	6 (15.4%)	1 (2.6%)
Encouraged by program recruiter	0	2 (5.1%)	0	1 (2.6%)	1 (2.6%)
Advice from teacher or counsellor	1 (2.6%)	3 (7.7%)	1 (2.6%)	1 (2.6%)	2 (5.1%)
Advice from faculty	2 (5.1%)	2 (5.1%)	1 (2.6%)	1 (2.6%)	2 (5.1%)
Advice from family or friends	3 (7.7%)	8 (20.5%)	6 (15.4%)	3 (7.7%)	2 (5.1%)
Program designed for Natives	2 (5.2%)	2 (5.1%)	1 (2.6%)	3 (7.7%)	0
Did not have academic qualifications	1 (2.6%)	3 (7.7%)	1 (2.6%)	3 (7.7%)	0
Other	1 (2.6%)	6 (15.4%)	4 (10.3%)	1 (2.6%)	2 (5.1%)

TABLE 8.1
AVERAGE AT UNIVERSITY

AVERAGE AT UNIVERSITY	80 -100	70-80	60-70	50-60	TOTAL
GENDER					
MALE	2 (5.1)	3 (7.7)	9 (23.1)	2 (5.1)	16 (41.0)
FEMALE	3 (7.7)	7 (17.9)	11 (28.2)	2 (5.1)	23 (59.0)
MARITAL STATUS					
SINGLE	3 (7.7)	5 (12.8)	8 (20.5)	2 (5.1)	18 (46.2)
MARRIED	2 (5.1)	5 (12.8)	12 (30.8)	2 (5.1)	21 (53.8)
FAMILY STRUCTURE					
SINGLE WITH CHILDREN	2 (5.1)	0	4 (10.3)	1 (2.6)	7 (17.9)
MARRIED WITH CHILDREN	2 (5.1)	4 (10.3)	8 (20.5)	2 (5.1)	16 (41.0)
SINGLE WITHOUT CHILDREN	1 (2.6)	5 (12.8)	4 (10.3)	1 (2.6)	11 (28.2)
MARRIED WITHOU CHILDREN	0	1 (2.6)	4 (10.3)	0	5 (12.8)
TOTAL	5 (12.8)	10 (25.6)	20 (51.3)	4 (10.3)	39 (100)

TABLE 8.2
AVERAGE AT UNIVERSITY

AVERAGE AT UNIVERSITY	80-100	70-80	60-70	50-60	TOTAL
ADMISSION TYPE					
SPECIAL	3 (7.7)	3 (7.7)	6 (15.4)	1 (2.6)	13 (33.3)
REGULAR	2 (5.1)	7 (17.9)	13 (33.3)	3 (7.7)	25 (64.1)
DON'T KNOW	0	0	1 (2.6)	0	1 (2.6)
YEAR OF STUDY					
FIRST	0	0	4 (10.3)	1 (2.6)	5 (12.8)
SECOND	1 (2.6)	2 (5.1)	5 (12.8)	2 (5.1)	10 (25.6)
THIRD	0	3 (7.7)	4 (10.3)	1 (2.6)	8 (20.5)
FOURTH	2 (5.1)	1 (2.6)	4 (10.3)	0	7 (17.9)
OTHER	2 (5.1)	4 (10.3)	3 (7.7)	0	9 (23.1)
TOTAL	5 (12.8)	10 (25.6)	20 (51.3)	4 (10.3)	39 (100)

TABLE 8.3
AVERAGE AT UNIVERSITY

AVERAGE AT UNIVERSITY	80-100	70-80	60-70	50-60	TOTAL
PROGRAM TYPE					
SUNTEP	1 (2.6)	0	3 (7.7)	0	4 (10.3)
INEP	2 (5.1)	1 (2.6)	0	0	3 (7.7)
NATIVE LAW	0	0	1 (2.6)	0	1 (2.6)
ITEP	0	4 (10.3)	5 (12.8)	0	9 (23.1)
NNAPN	0	0	2 (5.1)	0	2 (5.1)
REGULAR	2 (5.1)	5 (12.8)	9 (23.1)	4 (10.3)	20 (51.3)
TOTAL	5 (12.8)	10 (25.6)	20 (51.3)	4 (10.3)	39 (100)

TABLE 9.1
EXTRA NON-CREDIT CLASSES TAKEN

AVERAGE PRIOR TO UNIVERSITY	YES	NO	NO RESPONSE	TOTAL
80-100	2 (5.1)	3 (7.7)	2 (5.1)	7 (17.9)
70-80	3 (7.7)	6 (15.4)	0	9 (23.1)
60-70	4 (10.3)	13 (33.3)	1 (2.6)	18 (46.2)
50-60	1 (2.6)	4 (10.3)	0	5 (12.8)
ADMISSION TYPE				
SPECIAL	4 (10.3)	7 (17.9)	2 (5.1)	13 (33.3)
REGULAR	6 (15.4)	18 (46.2)	1 (2.6)	25 (64.1)
DON'T KNOW	0	1 (2.6)	0	1 (2.6)
COLLEGE				
AGRICULTURE	0	1 (2.6)	0	1 (2.6)
ARTS & SCIENCE	4 (10.3)	8 (20.5)	0	12 (30.8)
COMMERCE	1 (2.6)	1 (2.6)	0	2 (5.1)
DENTISTRY	0	0	1 (2.6)	1 (2.6)
EDUCATION	2 (5.1)	11 (28.2)	0	13 (33.3)
GRADUATE STUDIES	1 (2.6)	2 (5.1)	1 (2.6)	4 (10.3)
LAW	1 (2.6)	1 (2.6)	0	2 (5.1)
NURSING	1 (2.6)	1 (2.6)	1 (2.6)	3 (7.7)
PHYSICAL EDUCATION	0	1 (2.6)	0	1 (2.6)
PROGRAM TYPE				
SUNTEP	0	4 (10.3)	0	4 (10.3)
INEP	1 (2.6)	1 (2.6)	1 (2.6)	3 (7.7)
NATIVE LAW	1 (2.6)	0	0	1 (2.6)
ITEP	3 (7.7)	6 (15.4)	0	9 (23.1)
NNAPN	0	1 (2.6)	1 (2.6)	2 (5.1)
REGULAR	5 (12.8)	14 (35.9)	1 (2.6)	20 (51.3)
TOTAL	10 (25.6)	26 (66.7)	3 (7.7)	39 (100)

TABLE 9.2
EXTRA NON-CREDIT CLASSES TAKEN

AVERAGE PRIOR TO UNIVERSITY	REQUIRED BY UNIVERSITY	PERSONAL DECISION	TOTAL
80-100	0	2 (5.1)	2 (5.1)
70-80	1 (2.6)	2 (5.1)	3 (7.7)
60-70	2 (5.1)	2 (5.1)	4 (10.3)
50-60	0	1 (2.6)	1 (2.6)
ADMISSION TYPE			
SPECIAL	2 (5.1)	2 (5.1)	4 (10.3)
REGULAR	1 (2.6)	5 (12.8)	6 (15.4)
DON'T KNOW	0	0	0
COLLEGE			
AGRICULTURE	0	0	0
ARTS & SCIENCE	0	4 (10.3)	4 (10.3)
COMMERCE	0	1 (2.6)	1 (2.6)
DENTISTRY	0	0	0
EDUCATION	1 (2.6)	1 (2.6)	2 (5.1)
GRADUATE STUDIES	1 (2.6)	0	1 (2.6)
LAW	1 (2.6)	0	1 (2.6)
NURSING	0	0	0
PHYSICAL EDUCATION	0	0	0
PROGRAM TYPE			
SUNTEP	0	0	0
INEP	1 (2.6)	0	1 (2.6)
NATIVE LAW	1 (2.6)	0	1 (2.6)
ITEP	1 (2.6)	2 (5.1)	3 (7.7)
NNAPN	0	0	0
REGULAR	0	5 (12.8)	5 (12.8)
TOTAL	3 (7.7)	7 (17.9)	10 (25.6)

TABLE 10.1
DIFFICULTIES UPON ENTRY

	YES	NO	NO RESPONSE	TOTAL
AGE				
UNDER 20	1 (2.6)	0	0	1 (2.6)
20-24	6 (15.4)	1 (2.6)	1 (2.6)	8 (20.5)
25-29	8 (20.5)	2 (5.1)	0	10 (25.6)
30-34	6 (15.4)	1 (2.6)	0	7 (17.9)
35+	10 (25.6)	3 (7.7)	0	13 (33.3)
GENDER				
MALE	13 (33.3)	2 (5.1)	1 (2.6)	16 (41.0)
FEMALE	28 (46.2)	5 (12.8)	0	23 (59.0)
FAMILY STRUCTURE				
SINGLE WITH CHILDREN	5 (12.8)	2 (5.1)	0	7 (17.9)
MARRIED WITH CHILDREN	13 (33.3)	3 (7.7)	0	16 (41.0)
SINGLE WITH OUT CHILDREN	9 (23.1)	1 (2.6)	1 (2.6)	11 (28.2)
MARRIED WITHOUT CHILDREN	4 (10.3)	1 (2.6)	0	5 (12.8)
AVERAGE PRIOR TO UNIVERSITY				
80-100	6 (15.4)	0	1 (2.6)	7 (17.9)
70-80	9 (23.1)	0	0	9 (23.1)
60-70	12 (30.8)	6 (15.4)	0	18 (46.2)
50-60	4 (10.3)	1 (2.6)	0	5 (12.8)
TOTAL	31 (79.5)	7 (17.9)	1 (2.6)	39 (100)

TABLE 10.2
DIFFICULTIES UPON ENTRY

ADMISSION TYPE	YES	NO	NO RESPONSE	TOTAL
SPECIAL	10 (25.6)	3 (7.7)	0	13 (33.3)
REGULAR	21 (53.8)	3 (7.7)	1 (2.6)	25 (64.1)
DON'T KNOW	0	1 (2.6)	0	1 (2.6)
COLLEGE				
AGRICULTURE	1 (2.6)	0	0	1 (2.6)
ARTS & SCIENCE	9 (23.1)	2 (5.1)	1 (2.6)	12 (30.8)
COMMERCE	2 (5.1)	0	0	2 (5.1)
DENTISTRY	1 (2.6)	0	0	1 (2.6)
EDUCATION	10 (25.6)	3 (7.7)	0	13 (33.3)
GRADUATE STUDIES	4 (10.3)	0	0	4 (10.3)
LAW	2 (5.1)	0	0	2 (5.1)
NURSING	1 (2.6)	2 (5.1)	0	3 (7.7)
PHYSICAL EDUCATION	1 (2.6)	0	0	1 (2.6)
PROGRAM TYPE				
SUNTEP	3 (7.7)	1 (2.6)	0	4 (10.3)
INEP	3 (7.7)	0	0	3 (7.7)
NATIVE LAW	1 (2.6)	0	0	1 (2.6)
ITEP	7 (17.9)	2 (5.1)	0	9 (23.1)
NNAPN	0	2 (5.1)	0	2 (5.1)
REGULAR	17 (43.6)	2 (5.1)	1 (2.6)	20 (51.3)
TOTAL	31 (79.5)	7 (17.9)	1 (2.6)	39 (100)

TABLE 11.1
SOURCE OF FUNDING

SOURCE	NUMBER	% OF SAMPLE
INDIAN AFFAIRS	15	38.5
BAND	8	20.5
TRIBAL COUNCIL	8	20.5
STUDENT LOAN	7	17.9
SCHOLARSHIP/GRANTS	7	17.9
OTHER	5	12.8
FAMILY	4	10.3
EMPLOYMENT	3	7.7

NOTE: The total number of responses (57) is greater than the number of participants because some individuals utilized more than one funding source.

TABLE 11.2
SOURCE OF FUNDING

FUNDING SOURCE	STATUS STATUS INDIAN	METIS	INUIT	TOTAL
INDIAN AFFAIRS	10 (25.6)	0	0	10 (25.6)
STUDENT LOAN	1 (2.6)	2 (5.1)	0	3 (7.7)
FAMILY	0	0	0	0
BAND	5 (12.8)	0	0	5 (12.8)
SCHOLARSHIP/GRANTS	2 (5.1)	0	0	2 (5.1)
EMPLOYMENT	0	0	0	0
TRIBAL COUNCIL	6 (15.4)	0	0	6 (15.4)
OTHER	1 (2.6)	0	0	1 (2.6)
FAMILY, SCHOLARSHIP/GRANTS, OTHER	0	1 (2.6)	0	1 (2.6)
STUDENT LOAN, TRIBAL COUNCIL	1 (2.6)	0	0	1 (2.6)
SCHOLARSHIP/GRANTS, OTHER	0	0	1 (2.6)	1 (2.6)
INDIAN AFFAIRS, FAMILY, EMPLOYMENT	1 (2.6)	0	0	1 (2.6)
INDIAN AFFAIRS, SCHOLARSHIP, GRANTS, EMPLOYMENT	1 (2.6)	0	0	1 (2.6)
INDIAN AFFAIRS, STUDENT LOAN, FAMILY, EMPLOYMENT	1 (2.6)	0	0	1 (2.6)
FAMILY, OTHER	1 (2.6)	0	0	1 (2.6)
INDIAN AFFAIRS, STUDENT LOAN, TRIBAL COUNCIL	1 (2.6)	0	0	1 (2.6)
BANK, SCHOLARSHIP/GRANTS	1 (2.6)	0	0	1 (2.6)
STUDENT LOAN, BAND	1 (2.6)	0	0	1 (2.6)
BAND, OTHER	1 (2.6)	0	0	1 (2.6)
INDIAN AFFAIRS, SCHOLARSHIPS/GRANTS	1 (2.6)	0	0	1 (2.6)
TOTAL	35 (89.7)	3 (7.7)	1 (2.6)	39 (100)

TABLE 11.3
SOURCE OF FUNDING

FUNDING SOURCE	FAMILY STRUCTURE			
	SINGLE WITH CHILDREN	MARRIED WITH CHILDREN	SINGLE WITHOUT CHILDREN	MARRIED WITHOUT CHILDREN
INDIAN AFFAIRS	2 (5.1)	2 (5.1)	5 (12.8)	1 (2.6)
STUDENT LOAN	2 (5.1)	1 (2.6)	0	0
FAMILY	0	0	0	0
BAND	0	2 (5.1)	2 (5.1)	1 (2.6)
SCHOLARSHIP/GRANTS	1 (2.6)	1 (2.6)	0	0
EMPLOYMENT	0	0	0	0
TRIBAL COUNCIL	0	3 (7.7)	2 (5.1)	1 (2.6)
OTHER	0	1 (2.6)	0	0
FAMILY, SCHOLARSHIP/GRANTS, OTHER	0	0	1 (2.6)	0
STUDENT LOAN, TRIBAL COUNCIL	1 (2.6)	0	0	0
SCHOLARSHIP/GRANTS, OTHER	0	1 (2.6)	0	0
INDIAN AFFAIRS, FAMILY, EMPLOYMENT	0	0	1 (2.6)	0
INDIAN AFFAIRS, SCHOLARSHIP, GRANTS, EMPLOYMENT	0	1 (2.6)	0	0
INDIAN AFFAIRS, STUDENT LOAN, FAMILY, EMPLOYMENT	0	0	0	1 (2.6)
FAMILY, OTHER	0	1 (2.6)	0	0
INDIAN AFFAIRS, STUDENT LOAN, TRIBAL COUNCIL	0	1 (2.6)	0	0
BANK, SCHOLARSHIP/GRANTS	0	1 (2.6)	0	0
STUDENT LOAN, BAND	0	1 (2.6)	0	0
BAND, OTHER	0	0	0	1 (2.6)
INDIAN AFFAIRS, SCHOLARSHIPS/GRANTS	1 (2.6)	0	0	0
TOTAL	7 (17.9)	16 (41.0)	11 (28.2)	5 (12.8)

TABLE 11.4
SOURCE OF FIUNDING

FUNDING SOURCE	TYPE OF ACCOMODATION							
	PARENTS/	ROOM/LHK	NON	SUBSIDIZED	UNIVERSITY APARTMENT	OWN	OTHER	
	RELATIVE		SUBSIDIZED	HOUSE	RESIDENCE	HOME		
			HOUSE					
INDIAN AFFAIRS	1 (2.6)	0	0	2 (5.1)	0	6 (15.4)	0	1 (2.6)
STUDENT LOAN	0	0	1 (2.6)	0	0	2 (5.1)	0	0
FAMILY	0	0	0	0	0	0	0	0
BAND	0	0	0	2 (5.1)	0	2 (5.1)	1 (2.6)	0
SCHOLARSHIP/GRANTS	0	0	2 (5.1)	0	0	0	0	0
EMPLOYMENT	0	0	0	0	0	0	0	0
TRIBAL COUNCIL	1 (2.6)	0	0	2 (5.1)	0	3 (7.7)	0	0
OTHER	0	0	1 (2.6)	0	0	0	0	0
FAMILY, SCHOLARSHIP/GRANTS, OTHER	0	0	0	0	0	1 (2.6)	0	0
STUDENT LOAN, TRIBAL COUNCIL	0	0	0	1 (2.6)	0	0	0	0
SCHALRSHIP/GRANTS, OTHER	0	0	0	0	0	0	1 (2.6)	0
INDIAN AFFAIRS, FAMILY, EMPLOYMENT	0	1 (2.6)	0	0	0	0	0	0
INDIAN AFFAIRS, SCHOLARSHIP, GRANTS,	0	0	0	0	0	0	1 (2.6)	0
EMPLOYMENT								
INDIAN AFFAIRS, STUDENT LOAN, FAMILY,	0	0	0	0	0	1 (2.6)	0	0
EMPLOYMENT								
FAMILY, OTHER	0	0	0	0	0	1 (2.6)	0	0
INDIAN AFFAIRS, STUDENT LOAN, TRIBAL	0	0	0	1 (2.6)	0	0	0	0
BANK, SCHOLARSHIP/GRANTS	0	0	0	0	0	0	1 (2.6)	0
STUDENT LOAN, BAND	0	1 (2.6)	0	0	0	0	0	0
BAND, OTHER	0	0	1 (2.6)	0	0	0	0	0
INDIAN AFFAIRS, SCHOLARSHIPS/GRANTS	0	0	0	1 (2.6)	0	0	0	0
TOTAL	2 (5.1)	2 (5.1)	5 (12.8)	9 (23.1)	0	16 (41.0)	4 (10.3)	1 (2.6)

TABLE 12.1
SOURCE OF FUNDING

FUNDING SOURCE	ADEQUATE FUNDS	
	YES	NO
INDIAN AFFAIRS	1 (2.6)	9 (23.1)
STUDENT LOAN	0	3 (7.7)
FAMILY	0	0
BAND	2 (5.1)	3 (7.7)
SCHOLARSHIP/GRANTS	1 (2.6)	1 (2.6)
EMPLOYMENT	0	0
TRIBAL COUNCIL	3 (7.7)	3 (7.7)
OTHER	0	1 (2.6)
FAMILY, SCHOLARSHIP/GRANTS, OTHER	1 (2.6)	0
STUDENT LOAN, TRIBAL COUNCIL	0	1 (2.6)
SCHOLARSHIP/GRANTS, OTHER	0	1 (2.6)
INDIAN AFFAIRS, FAMILY, EMPLOYMENT	0	1 (2.6)
INDIAN AFFAIRS, SCHOLARSHIP, GRANTS, EMPLOYMENT	1 (2.6)	0
INDIAN AFFAIRS, STUDENT LOAN, FAMILY, EMPLOYMENT	0	1 (2.6)
FAMILY, OTHER	0	1 (2.6)
INDIAN AFFAIRS, STUDENT LOAN, TRIBAL COUNCIL	0	1 (2.6)
BANK, SCHOLARSHIP/GRANTS	0	1 (2.6)
STUDENT LOAN, BAND	0	1 (2.6)
BAND, OTHER	1 (2.6)	0
INDIAN AFFAIRS, SCHOLARSHIPS/GRANTS	0	1 (2.6)
TOTAL	10 (25.6)	29 (74.4)

TABLE 12.2
ADEQUATE FUNDS

		ARE FUNDS ADEQUATE		
		YES	NO	TOTAL
STATUS				
	STATUS INDIAN	9 (23.1)	26 (66.7)	35 (89.7)
	METIS	1 (2.6)	2 (5.1)	3 (7.7)
	INUIT	0	1 (2.6)	1 (2.6)
AGE				
	UNDER 20	0	1 (2.6)	1 (2.6)
	20-24	5 (12.8)	3 (7.7)	8 (20.5)
	25-29	2 (5.1)	8 (20.5)	10 (25.6)
	30-34	1 (2.6)	6 (15.4)	7 (17.9)
	35+	2 (5.1)	11 (28.2)	13 (33.3)
TOTAL		10 (25.6)	29 (74.4)	39 (100)

TABLE 12.3
ADEQUATE FUNDS

		ADEQUATE FUNDS		
		YES	NO	TOTAL
MARITAL STATUS				
	SINGLE	5 (12.8)	13 (33.3)	18 (46.2)
	MARRIED	5 (12.8)	16 (41.0)	21 (53.8)
FAMILY STRUCTURE				
	SINGLE WITH CHILDREN	0	7 (17.9)	7 (17.9)
	MARRIED WITH CHILDREN	3 (7.7)	13 (33.3)	16 (41.0)
	SINGLE WITHOUT CHILDREN	5 (12.8)	6 (15.4)	11 (28.2)
	MARRIED WITHOUT CHILDREN	2 (5.1)	3 (7.7)	5 (12.8)
TOTAL		10 (25.6)	29 (74.4)	39 (100)

TABLE 13
PROBLEMS AT UNIVERSITY

PROBLEMS	MAJOR	MINOR	TOTAL	OVERALL RANK
LACK OF FUNDS	24	8	32	1
FAMILY PROBLEMS	10	18	28	2
EXAM WRITING	16	10	26	3.5
WRITING PAPERS	15	11	26	3.5
STUDY SKILLS	14	11	25	4.5
AFFORDABLE HOUSING	9	16	25	4.5
NO TIME TO STUDY	11	12	23	5
ADJUSTING TO UNIVERSITY	9	12	21	6
HEALTH PROBLEMS	6	14	20	7
INPERSONAL UNIVERSITY	4	15	19	8
TOO MANY RESONSIBILITIES	9	9	18	9.5
DON'T LIKE PROFESSORS/INSTRUCTOF	2	16	18	9.5
LONLINESS	8	8	16	10.5
ENGLISH/LANGUAGE SKILLS	6	10	16	10.5
SCIENCE SKILLS	7	7	14	11.3
LACK OF ACADEMIC SUPPORT	5	9	14	11.3
LACK OF PERSONAL SUPPORT	5	9	14	11.3
DON'T LIKE LIVING IN CITY	9	4	13	12.5
DON'T LIKE CLASSES	0	13	13	12.5
BABYSITTING	4	7	11	13
NO PLACE TO STUDY	4	6	10	14
OTHER	7	1	8	15.5
MATH SKILLS	5	3	8	15.5

TABLE 14.1
WHO ASSISTS WITH PROBLEMS

COLLEGE	FRIENDS	PARENTS/ RELATIVES	PROFESSOR	SPOUSE	OTHER	COUNSELLOR	NO ONE	CLERGY
AGRICULTURE	0	0	1 (2.6)	0	1 (2.6)	0	0	0
ARTS & SCIENCE	7 (17.9)	4 (10.3)	3 (7.7)	7 (17.9)	4 (10.3)	3 (7.7)	2 (5.1)	0
COMMERCE	1 (2.6)	1 (2.6)	2 (5.1)	1 (2.6)	0	0	0	0
DENTISTRY	1 (2.6)	1 (2.6)	0	0	0	0	0	0
EDUCATION	9 (23.1)	7 (17.9)	5 (12.8)	3 (7.7)	3 (7.7)	4 (10.3)	2 (5.1)	1 (2.6)
GRADUATION STUDIES	3 (7.7)	2 (5.1)	2 (5.1)	3 (7.7)	1 (2.6)	0	0	0
LAW	1 (2.6)	1 (2.6)	2 (5.1)	1 (2.6)	0	0	0	1 (2.6)
NURSING	1 (2.6)	2 (5.1)	0	0	1 (2.6)	1 (2.6)	1 (2.6)	0
PHYSICAL EDUCATION	1 (2.6)	1 (2.6)	1 (2.6)	0	0	0	0	0
TOTAL*	24 (61.5)	19 (48.7)	16 (41.0)	15 (38.5)	10 (25.6)	8 (20.5)	5 (12.9)	2 (5.5)

* THE TOTAL NUMBER OF RESPONSES (99) IS GREATER THAN
NUMBER OF PARTICIPANTS BECAUSE INDIVIDUALS WERE
GIVEN THE OPPORTUNITY TO SELECT ALL VARIABLES THAT
APPLY TO THEM

TABLE 14.2
WHO ASSISTS WITH PROBLEMS

PROGRAM TYPE	FRIENDS	PARENTS/ RELATIVES	PROFESSOR	SPOUSE	OTHER	COUNSELLOR	NO ONE	CLERGY
SUNTEP	4 (10.3)	0	2 (5.1)	0	1 (2.6)	1 (2.6)	1 (2.6)	0
INEP	2 (5.1)	1 (2.6)	1 (2.6)	2 (5.1)	1 (2.6)	0	0	0
NATIVE LAW	0	1 (2.6)	1 (2.6)	1 (2.6)	0	0	0	1 (2.6)
ITEP	5 (12.8)	7 (17.9)	4 (10.3)	2 (5.1)	2 (5.1)	3 (7.7)	1 (2.6)	1 (2.6)
NNAPN	1 (2.6)	2 (5.1)	0	0	1 (2.6)	1 (2.6)	0	0
REGULAR	12 (30.8)	8 (20.5)	8 (20.5)	10 (25.7)	5 (12.8)	3 (7.7)	3 (7.7)	0
TOTAL	24 (61.5)	19 (48.7)	16 (41.0)	15 (38.5)	10 (25.6)	8 (20.5)	5 (12.8)	2 (5.1)

TABLE 15.1
HELPFUL FACTORS

HELPFUL FACTORS	MAJOR	MINOR	TOTAL*	OVERALL RANK
FAMILY/RELATIVE SUPPORT	29	3	32	1
FRIENDS AT UNIVERSITY	14	11	25	2
CLASS/UNIVERSITY/ENVIRONMENT	9	13	22	3
FACULTY/COUNSELLOR SUPPORT	13	5	18	4
OTHER	16	1	17	5

* The total number of responses (114) is greater than the number of respondents because individuals were given the opportunity to select all variables that apply to them.

TABLE 16.1
ACCESSIBLE UNIVERSITY

ACCESSIBLE UNIVERSITY			
AGE	YES	NO	TOTAL
UNDER 20	1 (2.6)	0	1 (2.6)
20-24*	4 (10.3)	3 (7.7)	7 (17.9)
25-29	4 (10.3)	6 (15.4)	10 (25.6)
30-34	6 (15.4)	1 (2.6)	7 (17.9)
35+	12 (30.8)	1 (2.6)	13 (33.3)
GENDER			
MALE	9 (23.1)	7 (17.9)	16 (41.0)
FEMALE*	18 (46.2)	4 (10.3)	22 (56.4)
TOTAL	27 (69.2)	11 (28.2)	38 (97.4)

* NO RESPONSE = 1

TABLE 16.2
ACCESSIBLE UNIVERSITY

	YES	NO	TOTAL
MARITAL STATUS			
SINGLE*	11 (28.2)	6 (19.4)	17 (43.6)
MARRIED	16 (41.0)	5 (12.8)	21 (53.8)
STATUS			
STATUS INDIAN*	25 (64.1)	9 (23.1)	34 (87.1)
METIS	1 (2.6)	2 (5.1)	3 (7.7)
INUIT	1 (2.6)	0	1 (2.6)
TOTAL	27 (69.2)	11 (28.8)	38 (97.4)

* NO RESPONSE = 1

TABLE 16.3
ACCESSIBLE UNIVERSITY

COLLEGE	YES	NO	TOTAL
AGRICULTURE	1 (2.6)	0	1 (2.6)
ARTS & SCIENCE	9 (23.1)	3 (7.7)	12 (30.8)
COMMERCE	2 (5.1)	0	2 (5.1)
DENTISTRY	1 (2.6)	0	1 (2.6)
EDUCATION	8 (20.5)	5 (12.8)	13 (33.3)
GRADUATE STUDIES	4 (10.3)	0	4 (10.3)
LAW	1 (2.6)	1 (2.6)	2 (5.1)
NURSING	1 (2.6)	2 (5.1)	3 (7.7)
PHYSICAL EDUCATION*	0	0	0
TOTAL	27 (69.2)	11 (28.2)	38 (97.4)

* NO RESPONSE = 1

TABLE 16.4
ACCESSIBLE UNIVERSITY

PROGRAM TYPE	YES	NO	TOTAL
SUNTEP	2 (5.1)	2 (5.1)	4 (10.3)
INEP	3 (7.7)	0	3 (7.7)
NATIVE LAW	0	1 (2.6)	1 (2.6)
ITEP	6 (15.4)	3 (7.7)	9 (23.1)
NNAPN	1 (2.6)	1 (2.6)	2 (5.1)
REGULAR*	15 (28.5)	4 (10.3)	19 (48.7)
TOTAL	27 (69.2)	11 (28.2)	38 (97.4)

* NO RESPONSE = 1

TABLE 17.1
AWARENESS OF CAMPUS SERVICES

COLLEGE	YES	NO	TOTAL
AGRICULTURE	1 (2.6)	0	1 (2.6)
ARTS & SCIENCE	9 (23.1)	3 (7.7)	12 (30.8)
COMMERCE	1 (2.6)	1 (2.6)	2 (5.1)
DENTISTRY	1 (2.6)	0	1 (2.6)
EDUCATION	9 (23.1)	4 (10.3)	13 (33.3)
GRADUATE STUDIES	3 (7.7)	1 (2.6)	4 (10.3)
LAW	1 (2.6)	1 (2.6)	2 (5.1)
NURSING	2 (5.1)	1 (2.6)	3 (7.7)
PHYSICAL EDUCATION	1 (2.6)	0	1 (2.6)
TOTAL	28 (71.8)	11 (28.2)	39 (100)

TALBE 17.2
AWARENESS OF CAMPUS SERVICES

PROGRAM TYPE	YES	NO	TOTAL
SUNTEP	4 (10.3)	0	4 (10.3)
INEP	2 (5.1)	1 (2.6)	3 (7.7)
NATIVE LAW	0	1 (2.6)	1 (2.6)
ITEP	5 (12.8)	4 (10.3)	9 (23.1)
NNAPN	1 (2.6)	1 (2.6)	2 (5.1)
REGULAR	16 (41.0)	4 (10.3)	20 (51.3)
TOTAL	28 (71.8)	11 (28.2)	39 (100)

TABLE 18.1
AWARENESS OF CAMPUS SERVICES

SERVICE	NUMBER	PERCENT OF SAMPLE
STUDENT COUNSELLING	10	25.6
STUDENT HELP CENTRE	8	20.5
INDIGENOUS STUDENT RESOURCE CENTRE	7	17.9
INDIGENOUS STUDENT COUNCIL	5	12.8
STUDENT HEALTH	5	12.8
WORKSHOPS	5	12.8
ADVISORS	2	5.1
CLERGY	2	5.1
ITEP COUNSELLING	2	5.1
NNAPN SUPPORT GROUP	2	5.1
TUTORS	2	5.1
UNIVERSITY OF SASKATCHEWAN STUDENTS UNION	2	5.1
WOMEN'S CENTRE	2	5.1
ACADEMIC AND PERSONAL COUNSELLING IN EACH COLLEGE	1	2.6
AFFIRMATIVE ACTION WORKER	1	2.6
COUNSELLORS	1	2.6
DENTAL COLLEGE	1	2.6
EDUCATION STUDENTS UNION COUNCELLOR	1	2.6
ITEP COURSES	1	2.6
ITEP RESOURCE CENTRE	1	2.6
LAWYER	1	2.6
LIBRARY SERVICES	1	2.6
MATURE STUDENT'S CLUB	1	2.6
NATIVE LAW CENTRE	1	2.6
OMBUDSMAN	1	2.6
SAFEWALK	1	2.6
STUDENT ATHLETICS	1	2.6
STUDENT COUNSELLORS	1	2.6
TRAVEL CUTS	1	2.6
VIDEO TAPES (USSU)	1	2.6

TABLE 18.2
USE OF CAMPUS SERVICES

SERVICE	NUMBER	PERCENT OF SAMPLE
INDIGENOUS STUDENT COUNCIL	4	10.3
INDIGENOUS STUDENT RESOURCE CENTRE	3	7.7
ITEP COUNCILLORS	3	7.7
STUDENT HEALTH	3	7.7
LIBRARY	2	5.1
NATIVE STUDIES STUDENT ASSOCIATION	2	5.1
STUDENT COUNSELLING	2	5.1
CAFETERIA	1	2.6
COMPUTER AWARENESS	1	2.6
DENTAL SERVICES	1	2.6
EXAM FILE	1	2.6
FACULTY ADVISOR	1	2.6
LOUIS	1	2.6
NATIVE LAW CENTRE	1	2.6
NNAPN	1	2.6
NWT STUDENT COUNCIL	1	2.6
PHYSICAL EDUCATION FACILITIES	1	2.6
STUDENT HELP CENTRE	1	2.6
STUDY SKILLS WORKSHOPS	1	2.6
USSU VIDEOTAPES	1	2.6

TABLE 19
WHY I DID NOT USE CAMPUS SERVICES

REASON	NUMBER	PERCENT OF SAMPLE
OTHER	14	35.9
I FEEL MY PROBLEMS ARE TRIVIAL AND DO NOT WARRANT ASSISTANCE	11	28.2
I FEEL LESS ADEQUATE IF I ASK FOR HELP	9	23.1
I FEEL I AM THE ONLY ONE EXPERIENCING THE PROBLEM	9	23.1
DON'T KNOW	6	15.4
NEGATIVE FEELING TOWARDS NATIVE PEOPLE MAY INCREASE	5	12.8
IF I TELL OTHERS I HAVE DIFFICULTIES		
I WILL NOT BE UNDERSTOOD BECAUSE I AM AN INDIAN	4	10.3

TABLE 20
WISH TO ENTER DIFFERENT PROGRAM

GENDER	YES	NO	TOTAL
MALE	2 (5.1)	14 (35.9)	16 (41.0)
FEMALE	7 (17.9)	16 (41.0)	23 (59.0)
FAMILY STRUCTURE			
SINGLE WITH CHILDREN	4 (10.3)	3 (7.7)	7 (17.9)
MARRIED WITH CHILDREN	1 (2.6)	15 (38.4)	16 (41.0)
SINGLE WITHOUT CHILDREN	4 (10.3)	7 (17.9)	11 (28.2)
MARRIED WITHOUT CHILDREN	0	5 (12.8)	5 (12.8)
TOTAL	9 (23.0)	30 (77.0)	39 (100)

TABLE 21.1
CONSIDERING CHANGING TO ANOTHER UNIVERSITY
OR POST-SECONDARY INSTITUTION

GENDER	YES	NO	TOTAL
MALE	7 (17.9)	9 (23.1)	16 (41.0)
FEMALE	7 (17.9)	16 (41.0)	23 (59.0)
MARITAL STATUS			
SINGLE	8 (20.5)	10 (25.6)	18 (46.2)
MARRIED	6 (15.4)	15 (38.4)	21 (53.8)
FAMILY STRUCTURE			
SINGLE WITH CHILDREN	2 (5.1)	5 (12.8)	7 (17.9)
MARRIED WITH CHILDREN	3 (7.7)	13 (33.3)	16 (41.0)
SINGLE WITHOUT CHILDREN	6 (15.4)	5 (12.8)	11 (28.2)
MARRIED WITHOUT CHILDREN	3 (7.7)	2 (5.1)	5 (12.8)
TOTAL	14 (35.9)	25 (64.1)	39 (100)

TABLE 21.2
CONSIDERED CHANGING TO ANOTHER UNIVER:
OR POST-SECONDARY INSTITUTION

ADMISSION TYPE	YES	NO
SPECIAL	5 (12.8)	8 (20.5)
REGULAR	9 (23.1)	16 (41.0)
DON'T KNOW	0	1 (2.6)
COLLEGE		
AGRICULTURE	0	1 (2.6)
ARTS & SCIENCE	6 (15.4)	6 (15.4)
COMMERCE	0	2 (5.1)
DENTISTRY	0	1 (2.6)
EDUCATION	4 (10.3)	9 (23.1)
GRADUATE STUDIES	0	4 (10.3)
LAW	1 (2.6)	1 (2.6)
NURSING	2 (5.1)	1 (2.6)
PHYSICAL EDUCATION	1 (2.6)	0
TOTAL	14 (35.9)	25 (64.1)

TABLE 21.3
CONSIDERED CHANGING TO ANOTHER UNIVERSITY
OR POST-SECONDARY INSTITUTION

PROGRAM TYPE	YES	NO	TOTAL
SUNTEP	0	4 (10.3)	4 (10.3)
INEP	0	3 (7.7)	3 (7.7)
NATIVE LAW	1 (2.6)	0	1 (2.6)
ITEP	4 (10.3)	5 (12.8)	9 (23.1)
NNAPN	1 (2.6)	1 (2.6)	2 (5.1)
REGULAR	8 (20.5)	12 (30.8)	20 (51.2)
YEAR OF STUDY			
FIRST	3 (7.7)	2 (5.1)	5 (12.8)
SECOND	1 (2.6)	9 (23.1)	10 (23.6)
THIRD	4 (10.3)	4 (10.3)	8 (20.5)
FOURTH	2 (5.1)	5 (12.8)	7 (17.9)
OTHER	4 (10.3)	5 (12.8)	9 (23.1)
TOTAL	14 (35.9)	25 (64.1)	39 (100)

TABLE 22.1
CONSIDERING DROPPING OUT OF UNIVERSITY

GENDER	YES	NO	TOTAL
MALE	8 (20.5)	8 (20.5)	16 (41.0)
FEMALE	14 (35.9)	9 (23.1)	23 (59.0)
MARITAL STATUS			
SINGLE	11 (28.2)	7 (17.9)	18 (46.2)
MARRIED	11 (28.2)	10 (23.6)	21 (53.8)
FAMILY STRUCTURE			
SINGLE WITH CHILDREN	5 (12.8)	2 (5.1)	7 (17.9)
MARRIED WITH CHILDREN	7 (17.9)	9 (23.1)	16 (41.0)
SINGLE WITHOUT CHILDREN	6 (15.4)	5 (12.8)	11 (28.2)
MARRIED WITHOUT CHILDREN	4 (10.3)	1 (2.6)	5 (12.8)
TOTAL	22 (56.4)	17 (43.6)	39 (100)

TABLE 22.2
CONSIDERED DROPPING OUT OF UNIVERSITY

ADMISSION TYPE	YES	NO	TOTAL
SPECIAL	7 (17.9)	6 (15.4)	13 (33.3)
REGULAR	14 (35.9)	11 (28.2)	25 (64.1)
DON'T KNOW	1 (2.6)	0	1 (2.6)
PROGRAM TYPE	YES	NO	TOTAL
SUNTEP	3 (7.7)	1 (2.6)	4 (10.3)
INEP	1 (2.6)	2 (5.1)	3 (7.7)
NATIVE LAW	1 (2.6)	0	1 (2.6)
ITEP	5 (12.8)	4 (10.3)	9 (23.1)
NNAPN	1 (2.6)	1 (2.6)	2 (5.1)
REGULAR	11 (28.2)	9 (23.1)	20 (51.2)
TOTAL	22 (56.4)	17 (43.6)	39 (100)

TABLE 22.3
CONSIDERED DROPPING OUT OF UNIVERSITY

COLLEGE	YES	NO	TOTAL
AGRICULTURE	0	1 (2.6)	1 (2.6)
ARTS & SCIENCE	7 (17.9)	5 (12.8)	12 (30.8)
COMMERCE	1 (2.6)	1 (2.6)	2 (5.1)
DENTISTRY	0	1 (2.6)	1 (2.6)
EDUCATION	8 (20.5)	5 (12.8)	13 (33.3)
GRADUATE STUDIES	2 (5.1)	2 (5.1)	4 (10.3)
LAW	1 (2.6)	1 (2.6)	2 (5.1)
NURSING	2 (5.1)	1 (2.6)	3 (7.7)
PHYSICAL EDUCATION	1 (2.6)	0	1 (2.6)
TOTAL	22 (56.4)	17 (43.6)	39 (100)

TABLE 22.4
CONSIDERED DROPPING OUT OF UNIVERSITY

AVERAGE PRIOR TO UNIVERSITY	YES	NO	TOTAL
50 - 60%	3 (7.7)	2 (5.1)	5 (12.8)
60 - 70%	10 (25.6)	8 (20.5)	18 (46.2)
70 - 80%	4 (10.3)	5 (12.8)	9 (23.1)
80 - 100%	5 (12.8)	2 (5.1)	7 (17.9)
AVERAGE AT UNIVERSITY			
50 - 60%	3 (7.7)	1 (2.6)	4 (10.3)
60 - 70%	11 (28.2)	9 (23.1)	20 (51.3)
70 - 80%	5 (12.8)	5 (12.8)	10 (25.6)
80 - 100%	3 (7.7)	2 (5.1)	5 (12.8)
TOTAL	22 (56.4)	17 (43.6)	39(100)

TABLE 22.5
CONSIDERING DROPPING OUT OF UNIVERSITY

YEARS OF STUDY	YES	NO	TOTAL
FIRST	3 (7.7)	2 (5.1)	5 (12.8)
SECOND	5 (12.8)	5 (12.8)	10 (23.6)
THIRD	3 (7.7)	5 (12.8)	8 (20.5)
FOURTH	6 (15.4)	1 (2.6)	7 (17.9)
OTHER	5 (12.8)	4 (10.3)	9 (23.1)
TOTAL	22 (56.4)	17 (43.6)	39 (100)

TABLE 23.1
ARE COUNSELLING SERVICES ADEQUATE

AGE	YES	NO	NO RESPONSE	TOTAL
UNDER 20	1 (2.6)	0	0	1 (2.6)
20-24	3 (7.7)	5 (12.8)	0	8 (20.5)
25-29	2 (5.1)	4 (10.3)	4 (10.3)	10 (25.6)
30-34	1 (2.6)	4 (10.3)	2 (5.1)	7 (17.9)
35+	1 (2.6)	8 (20.5)	4 (10.3)	13 (33.3)
GENDER				
MALE	4 (10.3)	10 (25.6)	2 (5.1)	16 (41.0)
FEMALE	4 (10.3)	11 (28.2)	8 (20.5)	23 (59.0)
MARITAL STATUS				
SINGLE	7 (17.9)	8 (20.5)	3 (7.7)	18 (46.2)
MARRIED	1 (2.6)	13 (33.3)	7 (17.9)	21 (53.8)
TOTAL	8 (20.5)	21 (53.8)	10 (25.6)	39 (100)

TABLE 23.2
ARE COUNSELLING SERVICES ADEQUATE

COLLEGE	YES	NO	NO RESPONSES	TOTAL
AGRICULTURE	0	0	1 (2.6)	1 (2.6)
ARTS & SCIENCE	2 (5.1)	8 (20.5)	2 (5.1)	12 (30.8)
COMMERCE	1 (2.6)	1 (2.6)	0	2 (5.1)
DENTISTRY	1 (2.6)	0	0	1 (2.6)
EDUCATION	3 (7.7)	7 (17.9)	3 (7.7)	13 (33.3)
GRADUATE STUDIES	0	1 (2.6)	3 (7.7)	4 (10.3)
LAW	0	2 (5.1)	0	2 (5.1)
NURSING	1 (2.6)	1 (2.6)	1 (2.6)	3 (7.7)
PHYSICAL EDUCATION	0	1 (2.6)	0	1 (2.6)
TOTAL	8 (20.5)	21 (53.8)	10 (25.6)	39 (100)

TABLE 23.3
ARE COUNSELLING SERVICES ADEQUATE

PROGRAM TYPE	YES	NO	NO RESPONSE	TOTAL
SUNTEP	1 (2.6)	2 (5.1)	1 (2.6)	4 (10.3)
INEP	0	1 (2.6)	2 (5.1)	3 (7.7)
NATIVE LAW	0	1 (2.6)	0	1 (2.6)
ITEP	3 (7.7)	4 (10.3)	2 (5.1)	9 (23.1)
NNAPN	0	1 (2.6)	1 (2.6)	2 (5.1)
REGULAR	4 (10.3)	12 (30.8)	4 (10.3)	20 (51.3)
TOTAL	8 (20.5)	21 (53.8)	10 (25.6)	39 (100)

TABLE 24
WOULD YOU SEE A NATIVE COUNSELLOR
FOR ACADEMIC CONCERNS

PROGRAM TYPE	YES	NO	NO RESPONSE	TOTAL
SUNTEP	3 (7.7)	1 (2.6)	0	4 (10.3)
INEP	3 (7.7)	0	0	3 (7.7)
NATIVE LAW	0	1 (2.6)	0	1 (2.6)
ITEP	7 (17.9)	1 (2.6)	1 (2.6)	9 (23.1)
NNAPN	1 (2.6)	0	1 (2.6)	2 (5.1)
REGULAR	17 (43.6)	3 (7.7)	0	20 (51.3)
AVERAGE AT UNIVERSITY				
50-60%	4 (10.3)	0	0	4 (10.3)
60 - 70%	16 (41.0)	2 (5.1)	2 (5.1)	20 (51.3)
70 - 80%	7 (17.9)	3 (7.7)	0	10 (25.6)
80 - 100%	4 (10.3)	1 (2.6)	0	5 (12.8)
TOTAL	31 (79.5)	6 (15.4)	2 (5.1)	39 (100)

TABLE 25
WOULD YOU SEE A NATIVE COUNSELLOR
FOR PERSONAL CONCERNS

PROGRAM TYPE	YES	NO	NO RESPONSE	TOTAL
SUNTEP	3 (7.7)	1 (2.6)	0	4 (10.3)
INEP	3 (7.7)	0	0	3 (7.7)
NATIVE LAW	0	1 (2.6)	0	1 (2.6)
ITEP	7 (17.9)	1 (2.6)	1 (2.6)	9 (23.1)
NNAPN	1 (2.6)	0	1 (2.6)	2 (5.1)
REGULAR	13 (33.3)	6 (15.4)	1 (2.6)	20 (51.3)
TOTAL	27 (69.2)	9 (23.1)	3 (7.7)	39 (100)

TABLE 26
SHOULD MORE NON-CREDIT COURSES BE OFFERED

PROGRAM TYPE	YES	NO	NO RESPONSE	TOTAL
SUNTEP	1 (2.6)	1 (2.6)	2 (5.1)	4 (10.3)
INEP	1 (2.6)	0	2 (5.1)	3 (7.7)
NATIVE LAW	1 (2.6)	0	0	1 (2.6)
ITEP	6 (15.4)	1 (2.6)	2 (5.1)	9 (23.1)
NNAPN	0	0	2 (5.1)	2 (5.1)
REGULAR	12 (30.8)	0	8 (20.5)	20 (51.3)
AVERAGE AT UNIVERSITY				
50-60%	3 (7.7)	0	1 (2.6)	4 (10.3)
60 - 70%	10 (25.6)	2 (5.1)	8 (20.5)	20 (51.3)
70 - 80%	6 (15.4)	0	4 (10.3)	10 (25.6)
80 - 100%	2 (5.1)	0	3 (7.7)	5 (12.8)
TOTAL	21 (53.8)	2 (5.1)	16 (41.0)	39 (100)

TABLE 27
ASSISTANCE NATIVE CENTRE COULD PROVIDE

SERVICES	NUMBER OF	PERCENT	RANK
	RESPONSES		
ACADEMIC COUNSELLING	35	89.7	1
PERSONAL COUNSELLING	33	84.6	2
TUTORIAL ASSISTANCE	32	82.1	3
INFORMATION SERVICES	30	76.9	4
COURSE PLANNING	29	74.4	5
ASSISTANCE WITH HOUSING	27	69.2	6
REFERRAL SERVICES	26	66.7	7
BUDGETING ASSISTANCE	24	61.5	8
FINANCIAL ASSISTANCE	23	59	9.3
INFORMAL SUPPORT	23	59	9.3
RECREATION SERVICES	23	59	9.3
STUDENT ADVOCACY	22	56.4	10
OTHER	7	17.9	11

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